

A PROSE ENGLISH TRANSLATION
OF
(THE MAHABHARATA.)

(TRANSLATED LITERALLY FROM THE ORIGINAL SANSKRIT TEXT).

BHISHMA PARVA.

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BHISHMA PARVA.

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THE MAHABHARATA

(IN ENGLISH)

BHISMA PARVA.

CHAPTER I

JAMVUKHANDA VINIRMANA PARVA.

Having saluted the Supreme Deity (Narayana), and the highest of all male beings (Nara) and also the Goddess of Learning (Saraswati), let us cry success!

Janamejaya said :—

1. How did those great warriors, the Kurus, the Pandavas and the Somakas and the other illustrious kings who assembled from various countries fight?

Vaishampayana said :—

2. O ruler of earth, hear how those great warriors, the Kurus, the Pandavas and the Somakas fought on the holy field of Kurukshetra.

3. Arriving at Kurukshetra, the powerful Pandavas, accompanied with the Somakas, advanced against the Kurus with the desire of victory.

4. Learned in the Vedas, they all took great delight in battle. Being eager to secure success in the battle, they with their soldiers advanced to the fight.

5. Coming near the army of Dhritarashtra's son those invincible heroes encamped with their troops on the Western part (of the field), their faces turned towards the East.

6. The son of Kunti Yudhisthira ordered tents to be pitched duly by thousands beyond the region called Samantapanchaka.

7. The whole earth appeared to be empty, having been destitute of men and horses, and of chariots and elephants. Only the children and the old remained (in their houses).

8. O foremost of Kings, from all parts of Jamvudwipa over which the sun shines was collected that great force.

9. Men of all races assembled there, and they occupied an area extending many Yojanas over fields, rivers, hills and woods.

10. That foremost of men, King Yudhisthira ordered to be supplied to them innumerable articles and other things of enjoyment.

11. Yudhisthira fixed various appellations so that by uttering them they might be known to others that they belong to the Pandava force.

12. That Kuru prince also fixed names and emblems for all of them, so that they might be recognised at the time of battle.

13—14. Seeing (from a distance) the top of the flag-staff of Pritha's son, the illustrious son of Dhritarashtra with a white umbrella held over his head stood surrounded by his one hundred brothers in the midst of a thousand elephants and began with all the kings to array his troops against the Pandavas.

15. Seeing Duryodhana, the Panchalas, who ever liked fighting, were filled with delight. They blew their loud-sounding conchs and sweet sounding cymbals.

16. Seeing the (Panchala) troops in great delight, the Pandavas and the greatly effulgent Vasudeva (Krishna) were filled with joy.

17. Those foremost of men, Vasudava and Arjuna who were seated on one car felt the greatest joy and both blew their celestial conchs.

18. Having heard the loud sound of the conchs of those two heroes, the soldiers passed urine and excreta.

19. As animals are afflicted with fear in hearing the voice of the roaring lion, so were that force on hearing those sounds.

20. A fearful dust arose and every thing became invisible. The sun, becoming suddenly shrouded by it appeared as if it had set.

21. A black cloud of flesh and blood showered a down pour over that vast assemblage of troops. Every thing appeared to be wonderful.

22. A fearful wind blew carrying over the earth innumerable stones and afflicting thousands and thousands of soldiers.

23. O king, both armies stood for battle in the field of Kurukshetra like two agitated oceans.

24. That great battle of the two armies was exceedingly wonderful, like two oceans at the end of the Yuga.

25. The whole earth was empty for only the children and the old remained in their houses, others having joined the Kuru armies.

26. O best of the Bharata race, then the Kurus, the Pandavas and the Somakas made certain agreements and settled some rules regarding the different kinds of fight,

27. (Such as) men equally situated should only fight with one another with all fairness. If having fought with fairness, the combatants withdraw, that would be preferred.

28. Those who engaged in a battle of words should be fought against with only words. Those that left the fight should never be killed.

29. A car-warrior should fight only with a car-warrior. He who rode on an elephant should fight only with another such combatant. O descendant of Bharata, a horse man must fight with a horse man and a foot-soldier with a foot-soldier.

30. Always being led, by consideration of fitness, willingness, bravery and strength, one should strike another after having challenged him. None should strike another who is confiding or who is panic-stricken.

31. One fighting with another, one seeking refuge, one retreating, one whose weapon is broken and one who is not clad in armour should never be struck.

32. Charioteers, animals, men engaged in carrying weapons, those who play on drums and those who blow conchs should never be smitten.

33. Having made these agreements, the Kurus, the Pandavas and the Somakas, staring at one another were filled with surprise.

34. Having thus placed their troops those foremost of men, those illustrious heroes were filled with delight, their appearance indicating joy.

Thus ends the first chapter, the placing of soldiers in the Jamvukhanda Vinirmana of the Bhishma Parva.

CHAPTER II.

(JAMVUKHANDA VINIRMANA (PARVA)—Continued.

Vaishampayana said:—

1—3. Having seen the two armies placed on the east and the west ready for the fearful fight, the holy Rishi Vyasa, the son of Satyawati, that foremost of all men learned in the Vedas, that grandfather of the Pandavas and the Kurus who knew the Past and the Present and the Future thus spoke in private to the king (Dhritarashtra) the son of Vichitravirja who was then distressed and afflicted with sorrow thinking of the evil propensities of his sons.

Vyasa said:—

4. O king, the (last) moment of your sons and of other kings has arrived. They have assembled to fight and they will kill one another.

5. O descendant of Bharata, their (last) moment having arrived, they would now all perish. Remembering the changes that are brought by Time, do not grieve.

6. O king, O child, if you wish to see them in battle, I shall bestow on you sight. Behold the battle.

Dhritarashtra said:—

7. O foremost of Bramharsis, I do not desire to see the slaughter of my friends and relatives. I shall, however, through your grace, hear the account of this battle, minutely described to me.

Vaishampayana said:—

8. On his not wishing to see the battle but to hear of it, that giver of boons Vyasa bestowed a boon on Sanjaya.

Vyasa said:—

9. O king, this Sanjaya will describe to you this great battle. Nothing of the whole battle will remain unseen by him.

10. O king, possessing a celestial vision Sanjaya will narrate the battle to you. He will possess the knowledge of every thing regarding this battle.

11. Whether manifest or concealed, whether occurring by day or by night, even what will be thought in the mind, will be known to Sanjaya.

12. Weapons will not cut him; exertion will not exhaust him. This son of Gavalgani will return from battle alive.

13. O foremost of the Bharata race, as for myself, I shall spread the fame of the

Kurus and the Pandavas. Do not therefore grieve.

14. O foremost of men, this is destiny. You should not grieve. It is not to be prevented. As for victory, it would be there where righteousness would be.

Vaishampayana said :—

15. That highly exalted and holy grand father of the Kurus, having said this, again thus spoke to Dhritarashtra.

Vyasa said :—

16. O king, there will be a great slaughter in this battle. I also see many omens that forebode evil.

17. Hawks and vultures and crows and herons and cranes are coming down on the tops of trees and are assembling in great numbers.

18. These birds, becoming exceedingly glad at the prospect of the battle, are looking down on the field of battle. Carnivorous beasts will feast on the flesh of elephants and horses.

19. Fearful herons, foreboding evil and uttering harsh cries, are going across the centre and are flying towards the south.

20. O descendant of Bharata, in both the twilights, morning and evening, I daily see the sun covered by headless trunks when rising or setting.

21. Three coloured clouds with their edges white and red and their middle black, charged with lightning and looking like bludgeons, cover the sun in both the twilights.

22. I have seen the sun, the moon and the stars ablaze. No difference can be found in them in the evening. I have seen this all day and all night. All this forebodes evil.

23. Even in the night of the full moon in the month of Kartikeya the moon, having lost all its splendour, became invisible or looked like fire, the sky looking like lotus.

24. Many heroic rulers of earth, many kings and princes, possessing great bravery and weapons looking like maces will all be killed. They will sleep covering the earth.

25. I during the night daily see in the sky the fearful cries of fighting boars and cats.

26. The images of gods and goddesses sometime smile, sometime tremble, and again vomit blood, perspire and drop down.

27. O king, drums without being beaten give out sounds. The great cars of the Khasatriyas move, though no animals are yoked to them.

28. *Kokilas*, wood peckers, jays, water cocks, parrots, crows, peacocks, all emit fearful cries.

29. Here and there everywhere horse men clad in armours and armed with weapons give out war cries. In the morning when the sun rises, hundreds of flights of insects are seen.

30. O descendant of Bharata, in both the twilights, the four quarters appear to be ablaze. The clouds pour down dust and flesh.

31. O king, she who is celebrated over the three worlds and who is praised by the pious men, even that Arundhati (constellation) keeps *Vasistha* on her back.

32. O king, the planet *Sani* appears with (the constellation) *Rohini*. The sign of the deer in the moon has deviated from its original position. A great evil is foreboded by all this.

33. Even when the sky is cloudless,—even then fearful roars are heard there. The animals are all weeping and tears are falling fast from their eyes.

Thus ends the second chapter, meeting with Vyasa in the *Jamvukhanda Vinirmana* of the *Bhisma Parva*.

CHAPTER 111.

(JAMVUKHANDA VINIRMANA PARVA)—Contd.

Vyasa said :—

1. Asses are being born of cows. Sons hold sexual intercourse with their mothers. The forest trees produce unseasonable flowers and fruits.

2. Women who are pregnant and those that are not, are giving birth to monsters. Carnivorous beasts mingle with birds and are feeding together.

3. Inauspicious beasts, some having three horns, some having four eyes, some five legs, some two sexual organs, some two heads, some two tails, and some fearful teeth,

4. Are born, with mouths wide open; they are emitting fearful cries. Horses with three legs, with crests, with four teeth and with horns are also born.

5. O king, the wives of many *Brahma* *vadins* in your city are seen to give birth to *Garudas* and peacocks.

6. O king, the mare gives birth to calves the bitch to jackals. Cocks, antelopes and parrots are all sending forth inauspicious notes.

7. Women give birth to four or five daughters all at a time, and these, as soon as born, dance, sing, and laugh.

8. The men of the lowest castes laugh, and dance and sing and thus indicate fearful evils.

9. Infants as if drawn by death are painting armed images. They are running against one another with maces in their hands.

10. Being desirous of battle, they are breaking down the towns (they have made in sports). Lotuses and lilies are growing on trees.

11. Strong winds are fearfully blowing and the dust is unceasingly flying. The earth is often quaking and *Rahu* advances towards the sun.

12. *Ketu* (the white planet) stops on passing beyond the constellation *Chitra*. All this forebodes the total destruction of the Kurus.

13. A fearful comet is rising, and is distressing the constellation *Pusya*. This great planet will cause terrible harm to both the armies.

14. Mars advances towards *Magha* and *Vrishapati* towards *Sravana*. The sun's offspring (*Sani*) advances towards *Vagu* and afflicts it.

15. The planet *Sukra* rises towards *Purva Bhadra*. Shining brilliantly and shooting towards the *Uttara Bhadra*, it looks towards it.

16. *Ketu*, blazing up like smoky fire, stops and afflicts the effulgent constellation of *Indra*.

17. The constellation *Dhruva*, fearfully blazing, advances towards the right. Both the sun and the moon distress *Rohini*. The terrible planet *Rahu* has taken up its position between *Chitra* and *Swati* (constellations).

18. The red-bodied planet, effulgent like fire passing in a round and round way stops encircling *Sravana* over ridden by *Vrishapati*.

19. O great king, the earth that always produce particular crops at particular seasons is simultaneously being overgrown with crops of every season. Every stalk of barley has five years and every stalk of paddy has a hundred.

20. Those animals that are the best of all creatures in the world and upon whom

depends the preservation of the whole universe, namely kine, when milked after the calves have sucked them, give only blood.

21. Rays of light are coming out from bows and swords produce great lustre. It is evident these weapons see before them the battle as it has already begun.

22. The shine of weapons, of the water, of the armours, and of the standards looks like fire. A great slaughter of men and beasts is sure to take place.

23. O descendant of Bharata, O king, in this battle of the Kurus and the Pandavas, the earth will appear like a river of blood with the standards as so many rafts.

24. Animals and birds, on all sides, utter harsh cries with their mouths burning like fire. This forebodes fearful evils.

25. A bird, with only one wing, one eye and one leg ranges in the sky in the night. It fearfully screams in anger, as if it wants every body to vomit blood.

26. O king of kings, it appears that all weapons are now blazing in great brilliance. But the effulgence of the constellation of the seven *Rishis* has become dim.

27. Those two burning planets namely *Vrihaspati* and *Sani* have become fixed for a year.

28. Three lunations, meeting twice or thrice in one and the same fortnight and on the thirteenth day, therefore, from the first lunation, according as it is the day of the full-moon or the new-moon, the moon and the sun are devoured by *Rahu*. This forebodes a great slaughter (of creatures.)

29. All the earth, covered by showers of dust appear greatly inauspicious. Fearful clouds, foreboding evil, pour showers of blood in the night.

30. O king, *Rahu* of terrible deeds also afflicts *Kirtika*. Rough winds, foreboding terrible danger, are continually blowing.

31. All these bring in a war, which is characterised by many weepings. The constellations are divided into three classes. Upon one or the other of each class evil planet has shed its influence. All this forebodes terrible consequences.

32. A lunar fortnight has hitherto consisted of fourteen days, or fifteen days or sixteen days. But on the thirteenth day and in the course of the same month two eclipses have taken place.

33. The sun and the moon therefore undergoing eclipses on unusual days will bring in a great slaughter of all creatures.

on earth. Even the Rakshasas drinking mouthful of blood are not satiated.

34. The great rivers flow in opposite directions. The waters of rivers have turned into blood.

35. Meteors, as effulgent as Indra's thunder, fall on earth with loud sound. When this night passes away, a great danger will fall on you.

36. Men with lighted torches in their hands will meet great difficulty to meet together, for a thick gloom will cover all space.

37. Great Rishis have said that in such circumstances, the earth drinks the blood of thousands of kings. From the mountains of Kailash, Mandara and Himalayas,

38. Thousands of sounds are heard: thousands of mountain-summits are falling down. Earth trembles, and in consequence the four oceans,

39. Having exceedingly swelled, seem ready to overflow their banks in order to afflict the earth. Fearful winds with stones are blowing crushing all the trees.

40. Being crushed by the high wind and stuck by lightning, sacred and common trees in villages and towns are falling down.

41. When the Bramhanas pour sacrificial libations on fire, it now becomes blue or red or yellow. Its flame turns towards the left, and produces a bad odour accompanied by loud sounds.

42. O king, touch, smell and taste have become quite the contrary. The standards of the warriors often tremble and they send forth smoke.

43-44. Drums and cymbals cast off showers of coal dust. From the top of tall trees crows fly away in circles from the left. They are uttering terrible cries. All of them are sending forth fearful cries of *pakka, pakka*.

45. They are sitting on the tops of standards foreboding the destruction of the kings. Poor elephants run hither and thither throwing off urine and excreta.

46. The horses are all melancholy, while the elephants are going into the water. Having heard all this, O descendant of Bharata, do what is proper, so that the world may not meet with extermination.

Dhritarashtra said:—

47. It is my belief that all this has been previously ordained.

48. If the kings according to the duties of Kshatriyas die in battle, they will then go to the regions reserved for heroes and thus obtain eternal happiness only.

49. If these foremost of men abandon their lives in a great battle, they will acquire fame in this world and great and eternal happiness in the world next.

Vaishampayana said:—

50. O foremost of kings, having been thus addressed by his son Dhritarashtra, that best of poets, that Rishi Vyasa, concentrated his mind in great meditation.

51. Having meditated for a moment, Vyasa thus again spoke, O king of kings, "there is no doubt that Time destroys the Universe.

52-53. It is Time also which creates the worlds. There is nothing hereon earth which is everlasting. Therefore show the path of virtue to the Kurus, to your relations, your kinsmen and friends. You are the proper person to restrain them. It is said that slaughter of kinsmen is sinful. Do not act in a way which would be disagreeable to me.

54. O king, Death himself has taken birth in the form of your son. Slaughter is never spoken high in the Vedas. It can never produce any good.

55-56. The custom of a family brings about his own ruin who destroys it resembling his own body. For the destruction of this race as well as that of kings, it is (no doubt) Time that leads you to this wrong path although you are capable to withstand it. O king, in the shape of a kingdom, a great calamity has befallen you.

57. Your virtue suffers a great diminution. Show to your son what is virtuous. O invincible hero, of what value is a kingdom that brings in sin?

58. Protect your good name, your virtue and your fame. You will then be able to obtain heaven. Let the Pandavas have their kingdom and let the entire Kuru race have the peace."

59. When that foremost of Bramhanas (Vyasa) was thus speaking in a sorrowful tone, the son of Amvica, accomplished in speech, king Dhritarashtra, thus spoke to him.

60. "My knowledge of life and death is the same as yours. The truth of this is well-known to me. But men lose (good) judgement in things which concern their interest. O sire, know me to be an ordinary man.

61-62. O Rishi of immeasurable power I pray to you to extend your power towards us. You have your soul under complete control, you are my preceptor and guide. O great Rishi, my sons do not obey me. My mind is not inclined to commit sin. You

are the instrument of the fame, the achievements and virtue of the Bharata race. You are the respected grand-father of both the Kurus and the Pandavas.

Vyasa said :—

63. O son of Vichitravirja, tell me openly what is in your mind. I shall remove your doubts.

Dhritarashtra said :—

64. O reverend sir, I desire to hear from you all those signs that happen before those that become victorious in battle.

Vyasa said :—

65. The sacred fire assumes a cheerful lustre. Its light rises upwards. Its flames bend towards the right. It blazes forth without any smoke. The libations poured in it produce sweet fragrance. These are said to be the indications of future success.

66. The conchs and cymbals produce deep and loud sounds. The sun and the moon give forth pure rays. These are said to be the indications of future success.

67. Flying or sitting crows utter agreeable cries. Those warriors that are behind urge those that are in front to advance.

68. When vultures, swans, parrots, cranes, and wood-peckers utter delightful cries and go towards the right, the Brahmanas say that victory in such cases is certain.

69. Those, whose ornaments, armours and standards and their bright shields become incapable of being stared at, always conquer their enemies.

70. Those, that send forth cheerful shouts, O descendant of Bharata, those warriors, whose courage is not damped and whose garlands do not fade, always cross the ocean of battle.

71. Those who wishing to enter into the ranks of the foe, utter even kind words and those who warn the foe before striking always obtain victory.

72. When the objects of hearing, seeing, tasting, touching and smelling do not undergo any change and become auspicious and if there is joy amongst the warriors at all time, it indicates victory.

73. O king, these are the indications of victory,—namely the winds, the clouds and the birds all become favourable, and the clouds and rain-bows that pour beneficial showers.

74. O king, these are the indications that armies would secure success, while, O

king, all these become quite the contrary in the case of those that are on the point of death.

75. Whether the army be small or large, cheerfulness of its soldiers is said to be a certain sign of its winning victory.

76. One soldier, struck with panic, can cause a large army to be alarmed and to take to flight; it causes even the bravest of warriors to be frightened.

77. If a large army is once broken up and routed, it cannot be easily rallied like a herd of deer in a fright or a mighty current of waters (in rains.)

78. O descendant of Bharata, if a large army is once routed, it is incapable of being rallied; on the other hand, seeing it dispersed, even well-skilled warriors become confounded.

79. Seeing soldiers struck with panic and flying, the panic spreads also in other directions. O king, in such cases the whole army is soon broken up and all fly in all directions.

80. O king, when an army is routed, even brave leaders at the head of large divisions of the army consisting of four kinds of troops can not rally them.

81. It is said that the success that is obtained by negotiations and other means is the best. That which is secured by creating disunion (amongst the enemy) is but indifferent. O king, the success that is secured by battle is the worst.

82—83. There are many evils in battle; the first and the foremost is slaughter. Even fifty brave men who know one another, who are not dispirited, who are free from family ties and who are firmly resolved can defeat a large army. Even five, six or seven, who do not retreat can obtain victory.

84. O descendant of Bharata, Vinata's son Garuda never asks the assistance of many followers when he sees even a large number of birds.

85. Therefore the strength of number of an army is not always the cause of victory. Victory is always uncertain. It depends on chance. Even those that obtain victory have to suffer losses.

Thus ends the third chapter, the various indications, in the Jamvukhanda Vinirmana of the Bhishma Parva.

CHAPTER IV.

(JAMVUKHANDA VINIRMANA
PARVA)—Continued.

Vaishampanyana said:—

1. Having thus spoken to Dhritarashtra Vyasa went away. Having heard these words, Dhritarashtra also reflected in silence.

2. Having reflected for a moment, he sighed again and again. O foremost of the Bharata race, the king then thus spoke to the self-controlled Sanjaya.

Dhritarashtra said:—

3. O Sanjaya, these kings, these rulers of earth, so brave and so cheerful in battle, are eager to strike one another with various kinds of weapon.

4. They are not to be restrained. They striking one another and giving up their lives will increase the population of the abode of Yama.

5. Being desirous to obtain prosperity of earth, they cannot bear the sight of one another. I therefore think that the earth must possess many attributes. O Sanjaya, tell me all this.

6. Many thousands, many millions, many tens of millions, many hundreds of millions of warriors have assembled at Kurukshetra.

7. O Sanjaya, I desire to hear in great detail about the situations and dimensions of those countries and cities from which they have come.

8. Through the grace of that immeasurably powerful Rishi Vyasa, you now possess the lamp of celestial vision and the eye of knowledge.

Sanjaya said:—

9. O greatly wise one, I shall narrate to you the merits of the earth according to my knowledge. See them with your eye of scriptural wisdom. O foremost of the Bharata race, I bow to you.

10. Creatures in this world are of two kinds, namely mobile and immobile. Mobile creatures are three kinds, namely (1) oviparous (2) viviparous (3) heat and damp produced.

11. O king, among mobile creatures, those that are viviparous are certainly the foremost. Among viviparous man is certainly the foremost, and next to man is animal.

12. O king, animals of various forms are of fourteen kinds. Seven are wild and seven domestic.

13. O king, lions, tigers, boars, buffaloes, elephants, bears, and monkeys are wild.

14. Men, kine, goats, sheep, horses, mules, and asses are considered to be domestic by the learned men.

15. O king, O lord of earth, these fourteen are the domestic and wild animals mentioned in the Vedas and on which the sacrifice rests.

16. Among creatures that are domestic man is the foremost; lions are the foremost of all wild animals. All creatures keep themselves up by living upon one another.

17. Vegetable creation is called immobile. They are of four kinds, namely trees, shrubs, creepers, creeping plants existing only for a year and all stemless plants of the grass kind.

18. Mobile and immobile creatures are thus of nineteen kinds. Their universal constituents are five. Thus they are twenty four in all. They are called Gayatri as is well-known to all.

19. O best of the Bharata race, he who knows these to be the true sacred Gayatri which possesses every virtue, is not liable to worldly destruction.

20. Every thing rises from the earth and when destroyed every thing goes into her. The earth is the stay and the refuge of all creatures. The earth is eternal.

21. He who possesses the earth possesses the entire universe with its mobile and immobile creatures. It is for this kings long to possess the earth and thus kill one another.

Thus ends the fourth chapter, description of earth's attributes, in the Jamvukhanda Vinirmana of the Bhishma Parva.

CHAPTER V.

(JAMVUKHANDA VINIRMANA
PARVA)—Continued.

Dhritarashtra said:—

1—2. O Sanjaya, O man learned in the measures of all things, tell me in detail the names of rivers and mountains and of provinces and all other things that are on earth and the dimensions of the whole earth and of the forest.

Sanjaya said :—

3. O king of kings, the wise call all things in the universe as equal in consequence of the presence of the five elements (in them).

4—5. These elements are the ether, air, fire, water, and earth. Their attributes are sound, touch, vision, taste and smell. Every one of these elements possesses the attributes and the attributes of things that come to it. Therefore the earth is the foremost of all, possessing as it does the attributes of all the other four. Thus say the Rishis who know the truth.

6. O king, there are four attributes in water. It has no scent. Fire has three attributes, namely sound, touch and vision,

7. Air has only sound and touch whereas ether has sound alone. O king, these five attributes exist in the five principle elements

8. On which depend all creatures in the universe for their existence. They do not depend on each other when there is equilibrium.

9. When these (elements), not existing in the natural state, exist with one another, then all creatures without any deviation spring into life with various sorts of bodies.

10. The elements are destroyed in the order of the one succeeding the one that proceeds. They also spring into existence, one arising from one before it. All these are immeasurable, their forms being Brahma himself.

11. Creatures consisting of the five elements are seen in the universe. Men try to know their proportions by exercising their reason.

12. Those matters that are inconceivable can never be solved by reason. What is above nature is an indication that it is inconceivable.

13. O descendant of Kuru, I shall now describe to you the island called *Sudarsana*. O king, this island is circular like a wheel.

14. It abounds in rivers and other waters, in mountains that look like masses of clouds, and in cities and in many charming provinces.

15. It is full of trees covered with flowers and fruits and with crops of various kinds and with many other rich things. It is surrounded on all sides with the salt sea.

16. As a man can see his face in a mirror, so is the island called *Sudarsana* seen in the lunar disc.

17. Two of its parts appear like a pipal tree, the two others look like a large hare. It is surrounded on all sides with the various kinds of plants.

18. Besides these portions, the rest is all water. I shall describe them to you shortly. Hear what I now describe in brief.

Thus ends the fifth chapter, the description of Sudarsana dwipa in the Jamvukhanda Vinirmana of the Bhishma Parva.

CHAPTER VI.

(JAMVUKHANDA VINIRMANA

PARVA)—Continued.

Dhritarashtra said :—

1. O Sanjaya, you are intelligent, you know the truth, you have duly given me in brief the description of the island. Tell us now of the island in detail,

2. Tell us now of the dimension of that portion of the land that looks like a hare. You may then describe the portion that looks like the pipal tree.

Sanjaya said :—

3. Stretching from east to west, there are six mountains that are all equal and that extend from the eastern to the western sea.

4. They are named Himavat, Hemakut that foremost of mountains Nishada, Nila that abounds in *Vaidurju* gems, Sweta, as white as the moon,

5. And Sringavat which is made of all kinds of metals. O king, these are the six mountains ever frequented by the *Siddhas* and the *Charanas*.

6. The space between them extends one thousand *Yojanas*. There are many delightful kingdoms thereon. O descendant of Bharata, these divisions are called *Varsas*.

7. In all these kingdoms live creatures of various kinds. This is the *Varsa* called after Bharata. Next to it the *Varsa* called after Himavat.

8. The land that is beyond Hemakuta is called *Harivansa*; south of the Nila mountain and the north of the Nishada

9. Is a mountain, O king, called Malyavat that extends from east to west. Beyond Malyavat is the mountain called the Gandhamadana.

10. Between these two (mountains) is a round mountain called Meru which is made

of gold. It is as effulgent as the morning sun, it is like fire without smoke.

11. It is eighty-four thousand *Yojanas* high. O king, its depth is sixteen thousand *Yojanas*.

12. It stands carrying the worlds above, below and transversely. O lord, by the side of Meru are situated four islands,

13. Namely Bhadrāsava, Ketumala, Jamvudwipa also called Bharata, and Uttara Kuru which is the abode of the pious.

14. The bird Sumukha, the son of Suparna (Garuda), seeing that all the birds on the Meru were of golden plumage, reflected,

15. "I shall go away from this mountain, because there is no difference there between good, indifferent and bad birds."

16. That foremost of luminaries, the sun, always goes round the Meru, so does the moon with his attendant constellations, so does also Vayu.

17. O king, that mountain possesses celestial fruits and flowers; it is covered all over with houses made of burnished gold.

18. O king, there on that mountain the celestials, the Gandharvas, the *Asuras* and the *Rakshasas* with the *Apsaras* always come to sport.

19. There Brahma, Rudra, and Shakra, the lord of the celestials, meet together and perform various kinds of sacrifices with large *Dakshinas*.

20. Tamvuru, and Narada, Viswawasu and the Hahas and the Huhus went there and adored the foremost of the celestials with various hymns.

21. The illustrious seven *Rishis* and Kasyapa, the lord of creatures, go there on every Parva day.

22. On the summit of that mountain, Usanas, otherwise called the Poet, sports with the *Daityas*. The jewels and gems and all precious stones belong to Meru.

23. A fourth part of them is enjoyed by Kuvera. Only a sixteenth part he gives away to men to be enjoyed by them.

24. On the northern side of Meru there is a charming and beautiful forest of *Karnikaras*. It is ever covered with the flowers of every season. It occupies a range of hills.

25. There sports the illustrious Pashupati, the creator of all things, surrounded by his celestial attendants and accompanied by Uma.

26. He wears a garland of *Karnikara* flowers round his neck which reaches down his feet and which blazes with radiance with his three eyes resembling three suns.

27. The *Siddhas* who are truthful, who are of excellent vows and austere asceticism can see him. Maheshwara is incapable of being seen by men of bad conduct.

28—29. O king, from the summit of that mountain issues forth like a stream of milk the sacred and immeasurable Ganga of universal form resorted to by the pious. She falls with great force and fearful noise in the charming lake of *Chandramas*.

30—31. That sacred lake like an ocean has been formed by Ganga herself. Ganga, incapable of being held by even the mountains, was held for one thousand years by the wielder of Pinaka on his head. O king, on the western side of the Meru is Ketumala.

32. Here is also Jamvukhanda, O king, which is greatly populated. O descendant of Bharata, the length of human life there is ten thousand years.

33. The men are of golden complexion. Women are all like *Apsaras*. All the persons are without sickness, and grief, and are always cheerful.

34—36. The men born there possess effulgence like that of the melted gold. On the Gandhamadana the lord of *Guhakas*, Kuvera, with many *Rakshasas* and *Apsaras* passes his time in happiness. By the sides of the Gandhamadana there are many smaller mountains and hills.

37. The length of human life there is eleven thousand years. O king, the men there are cheerful, and possess great energy and great strength. The women are all of the complexion of the lotus. They are exceedingly beautiful.

38. Beyond the Nila (mountain) is Sweta; beyond Sweta is Hairanyaka, beyond Hairanyaka is Airavata abounding in many countries.

39. O king, the last *Varsa* in the north and Bharata *Varsa* in the south are both of the form of a bow. Havrita is situated in the very middle of the five *Varsas*.

40. Amongst these seven *Varsas*, the one that is furthest north excels the one immediate south to it as regards its many features such as the length of life, stature, wealth, piety, pleasure and profit.

41. O descendant of Bharata, in these *Varsas*, creatures all live together. O king, the earth is thus covered with mountains.

42. The great mountain of Hemakuta is also called Kailasa where, O king

Vaisravana delightedly sports with his Guhyakas.

43. Immediately north of Kailasa and near the mountain Mainaka, there is a great and beautiful mountain called Manimaya which possesses golden peaks.

44-45. Near this mountain there is a large, celestial and delightful lake called Vindusara with golden sands. There king Bhagiratha, seeing Ganga who is called after his name, lived for many years. There are innumerable sacrificial stakes made of gems and chaitya trees made of gold.

46. It was there that the greatly renowned Indra obtained success by performing sacrifices. There the lord of all creatures, the eternal creator of all the worlds,

47. Endued with supreme energy, surrounded by his ghostly attendants, is adored. There Nara and Narayana and Bramha and Manu and Sthanu are ever present.

48-49. There the celestial river Ganga, of three currents, issues out of the region of Bramha. There she first appeared. Then dividing herself into seven streams she became Vaswakasara, Nalini, the sin-cleansing Saraswati, Jamvunadi, Sita, Ganga and Sindhu.

50. The supreme lord has himself made all the arrangements as regards this inconceivable and celestial river. It is there that sacrifices have been performed on thousands of occasions at the revolution of the Yugas.

51. As regards the Saraswati, in some parts she becomes visible and in some parts she disappears. This celestial seven Ganga is known all over the three worlds.

52. The Rakshasas live on the Himavat, the Guhyakas on Hemakuta and the Nagas on the Nishada and the ascetics on the Gokarna.

53. The Sweta mountain is said to be the abode of the celestials and the Asuras. The Gandharvas live on the Nishada and the Bramhana Rishis on the Nila.

54. The mountain of Sringavat is considered to be the resort of the celestials, O king of kings, these are the seven *varsas* of the world as they are divided.

55. Various mobile and immobile creatures are all placed in them. Various sorts of prosperity, both providential and human are noticeable in them.

56. They cannot be counted. Those that are desirous of their own welfare believe in all this. I have now narrated to you the delightful region that is in the form of a hare which you asked me.

57-58. At the end of the region are the two *Varsas*, namely one on the north and the other on the south. Then, again the two islands Naga dwipa and Kashyapadwipa are the two ears of this region of the form of a hare. O king, the beautiful mountain of Malaya, with stones like plates of copper, forms the second part of Jamvudwipa. This makes it look like a hare.

Thus ends the sixth chapter, the description of earth's measure in the Jamvukhanda Vinirmana of the Bhishma Parva.

CHAPTER VII.

(JAMVU KHANDA VINIRMANA PARVA)—Contd.

Dhritarashtra said:—

1. O Sanjaya, O greatly intelligent one, tell me in detail about the country on the north and the east of the Meru and also about the Malyavat mountain.

Sanjaya said:—

2. O king, on the south of the Nila mountain and on the north of the Meru are the sacred Northern Kurus where dwell the Siddhas.

3. The trees there bear sweet fruits, and are always covered with flowers and fruits. All the flowers are of the sweetest fragrance and all the fruits are of the best taste.

4. O king, some of the trees produce fruits as one desires to eat. There are some trees that are called "Milk-yielding."

5. They always produce milk and the six different kinds of food with the taste of ambrosia. They also produce cloths, and their fruits are ornaments.

6-7. The whole ground is covered with gems and golden sands. A certain part of this region which is extremely delightful is seen to be as radiant as the ruby or the diamond or the Vaidurya gem or other jewels or of the hue of the lotus. O king, all the seasons there are charming, and no part of its ground ever becomes miry.

8. Its tanks are charming, delicious and full of pure water. The men born there have all come down from the land of the celestials.

9. All are of pure birth and all are exceedingly handsome. Husband and wife are born there and women there are like the Apsaras in beauty.

10. They drink the milk of these "Milk-yielding" trees which is as sweet as the ambrosia. The pair grow up there equally.

11. O king, they, both possessing equal beauty, both possessing equal virtues, both wearing equal dresses, grow up in great love like a pair of *Chakravakas* (birds).

12-14. The dwellers of this region are free from diseases. They are ever happy. O king, they live ten thousand and ten hundred years and they never abandon one another. A kind of birds called *Bharunda* of sharp beaks and of great strength takes them up when dead and throws them into the mountain caves. O king, I have now described to you the northern *Kuru*.

15. I shall now describe to you the eastern side of the mountain Meru. O king, of all the regions there, one called *Bhadraswa* is the foremost.

16. There is a large forest of *Bhadraswa* and also a very big tree, called *Kalamra*. O king, this *Kalamra* is always full of fruits and flowers.

17. It is a *Yojanā* in height. It is adorned by the Siddhas and the Charanas. The men there are all white. They possess great energy and great strength.

18. The women possess the complexion like that of lillies. They are very beautiful and charming. They possess the radiance of the morn; they are as white as the morn. Their faces are like full moon.

19. Their bodies are as cool as the rays of the moon. They are all highly accomplished in singing and dancing. O foremost of the Bharata race, the length of life here is ten thousand years.

20. They remain young for ever by drinking the juice of the *Kalamra* tree. On the north of the *Nishada*,

21. There is a very large *Jamvu* tree which is eternal. When adorned by the Siddhas and Charanas, that sacred tree grants every desire.

22-24. This country has been named *Jamvudwipa* after the name of this tree. O best of the Bharata race, O ruler of men, this tree is in height one thousand and one hundred *Yojanas*. It touches the very heavens. The circumference of a fruit of that tree which bursts by itself when ripe is eleven thousand and five hundred cubits. In falling on the ground, they make a very loud noise.

25. O king, then they pour out a silvery juice on the ground. O king, that juice of the *Jamvu*, becoming a river,

26-28. Passing round the Meru mountain comes to the country of the Northern Kurus. If that juice is drunk, it gives peace of mind. No thirst is ever after felt. O king, old age never comes. A kind of gold called *Jamvunada* is also produced there. They are used in making celestial weapons. They are very shining and look like the *Indrogopaka* insects. The men born there possess the complexion of the morning sun.

29. O best of the Bharata race, on the summit of the *Malyavat* is always seen the fire called *Samvastaka*,—the fire that blazes forth at the end of a *Yuga* to destroy the universe.

30. On the summit of the *Malyavat*, there are many small mountains. O king, the *Malyavat* measures eleven thousand *Yojanas*.

31. The men born there possess complexion like gold. They have all descended from the abode of *Brahma*, and they are all utterers of the Vedas.

32. They undergo severe asceticism. They have their passions under complete control. They all enter the sun for the protection of creation.

33. They are sixty six thousand in number. They proceed in front of *Aruna* and surround the sun.

34. Having been heated with the sun's rays for sixty six thousand years, they then enter the solar disc.

Thus ends the seventh chapter, the description of *Malyavat* in the *Jamvukhanda* *Vinirmana* of the *Bhishma Parva*.

CHAPTER VIII.

(JAMVUKHANDA VINIRMANA PARVA)—Contd.

Dhritarashtra said :—

1. O Sanjaya, tell me in detail the names of all the *Varsas* and of all the mountains and also of all that live on these mountains.

Sanjaya said :—

2-3. On the south of the *Sweta* mountains and on the north of the *Nishada* is the *Varsa* called *Ramanaka*. The men that are born there are all white. They are nobly born, and they are all handsome. They have no enemies.

4. On the south of the *Nishada* is the *Varsa* called *Hiranmaya* where flows the river *Hiranvati*.

5. O king, there lives the king of birds *Garuda*. O king, the people there are

all handsome and rich, they are all followers of the Yakshas.

6-7. O king, the men there possess great strength, and they are ever cheerful. O king, their length of life is eleven thousand and five hundred years. O lord of men, the Srīngavat mountain has three beautiful peaks.

8. One of these (peaks) is made of gold, another is made of jewels and the other is made of all kinds of gems and adorned with large mansions.

9. There always dwells the self luminous lady named Sandili. On the north of Srīngavat, and as far as the sea, O king,

10. Is the Varsa called *Airavat*. As there is this jewelled peak, therefore it is superior to all *Varsas*. The sun does not produce heat there and men are not subject to decay.

11-12. The moon with the stars is the only source of light there. Possessing the radiance and complexion of the lotus and eyes that resemble lotus-petals, the men born there have the fragrance of the lotus. With winkless eyes and with charming fragrance, they move about without taking food. They are completely self-controlled.

13-14. They have all descended from the land of the celestials. O king, they are all without sin of any kind. O best of the Bharata race, the length of their life is thirteen thousand years. On the north of the milky ocean the lord,

15. The eternal Hari lives on His golden chariot. That chariot is furnished with eight wheels. Innumerable supernatural creatures are placed there each having the fleetness of mind.

16. Its complexion is like that of the fire. It possesses great velocity and it is adorned with gold. O best of the Bharata race, He is the lord of all creatures and possesses every kind of prosperity.

17. He is finite and He is infinite. He is the doer as well as the instrument of action. O king, He is earth, water, ether air and fire. He is the sacrifice of all creatures and fire is His mouth.

Vaishampayana said :-

18. O king, having been thus addressed by Sanjaya, the illustrious king Dhritarashtra meditated long about his sons.

19. Endued as he was with great energy he, having thus reflected, said these words to Sanjaya. "O Suta's son, there is no doubt that it is Time that destroys the universe.

20. It is Time that again creates every thing. Nothing is ever-lasting in this world. It is omniscient Nara and Narayana that destroy all creatures. The celestials call Him *Vakuntha*, men call Him the Lord Vishnu.

Thus ends the eighth chapter, the words of Dhritarashtra on the Jamvukhanda Vinirmana of the Bhishma Parva.

CHAPTER IX.

(JAMVUKHANDA VINIRMANA

PARVA)—Continued.

Dhritarashtra said :-

1-2. Tell me about the Varsa called Bharata in which these foolish men have assembled (to fight), for which my son Duryodhana has become so very covetous, which the Pandavas also are desirous of obtaining and in which even my mind sinks. Tell me all this, for you are, in my opinion endued with great intelligence.

Sanjaya said :-

3. O king, hear my words. The Pandavas are not covetous about this country. It is Duryodhana who is covetous. It is the son of Suvala, Sakuni,

4. And also many other Khashtryas who are rulers of countries and who being covetous of this country cannot tolerate one another.

5-9. O descendant of Bharata, I shall now speak to you about the country named after Bharata. It is the beloved land of Indra. O king, this land called after Bharata, is also the beloved land of Manu, the son of Vivasvat, of Pritha, of Vaingā, of the illustrious Ikshakhu, of Yayati, of Amvarisha, of Mandhata, of Nahusa, of Machukunda, of Sivi, the son of, Ushmaras of Rishava, of Ua, of king Nriga, of Kusika, of the illustrious Gadhi, of Saka, and of Dilpa and of many other kings. O chastiser of foes, I shall now describe to you the country as I have heard of it.

10-12. O king, hear as I speak of what you have asked me. Mahendra, Malaya, Sahya, Suktimat, Gandhamadana, Vindya, and Paripatra, these are the seven main mountains forming the boundaries (of Bharata varsa). Besides these there are O king, thousands of other mountains which are hard and huge and which contain many excellent valleys. Besides these (larger ones) there are many smaller mountains inhabited by the barbarians.

13-31. O descendant of Kuru, O lord, the Aryans and the Mlechhas and many other races drink the waters of the following rivers. The magnificent Ganga, Sindhu, Saraswati, Godavari, Narmada, the large river called Vahuda, Satadru, Chandravaga, the large river called Yamuna, Dreshadwati, Vipasa, Vipapa, Stulavaluka, Vetravati, Krishnavena, Iravati, Vitasta, Payoshni, Devika, Vedamrita, Vedavati, Tridiva, Ikshumalavi, Karishini, Chitravaha, Chitrasena, Gomati, Dhutapapa, Gandaki, Kousaki, Nischita, Kirtya, Nichita, Lohatarini, Rashasi, Katakumva, Saraju, Charanmati, Vetravati, Hastisama, Disa, Saravati, Venna, Bhimarathi, Kaveri, Chuluka, Vina, Satavala, Nivara, Mahila, Suprojoga, Pavitra, Kundala, Rajani, Puramalini, Purvabhira, Vira, Bhuma, Oghavati, Palasini, Papahara, Mahendra, Patalvati, Kasisini, Asikini, Kusacheva, Makari, Pravara, Mena, Hema, Dhritavati, Puravati, Anushna, Saivya, Kapi, Sadanira, Adhrishya, the mighty river Kushadhara, Sadakanta, Siva, Viravati, Vastu, Suvastu, Kampana, Heranwati, Vara, great river Panchami, Rathachitra, Jyotiratha, Vishwamitra, Kapinjala, Upendra, Vahula, Kuchura, Modhuvahini, Vinadi, Pinjala, Vena, the great river Tungavenu, Vidisa, Krishnavena, Tamra, Kapila, Calu, Suvara, Vedaswa, the great river Harisra, Sagra, Pichala, Bheradwaji, Kousika, Sona and Chandrama, Durgamantrasila Bramhavodhya, Vrihadvati, Yavaksha, Rohi, Yamvanadi, Sunasa, Tamasa, Dasi, Vasa, Varuna, and Asi, Nila, Dhritiamati, the great river Parnasa, Tamasi, Vrishava, Bramha-medhya, Vrihadhani.

32-36. O king, these and many other large rivers such as Sadaniramaya, Krishna, Mandaga, Mandavahini, Bramhini, Mohagouri, Durga, Chitropala, Chitraratha, Manjula, Vahini, Mandakini, Vaitarini, Kosa, Mohanadi Suktimati, Ananga, Pushpavini, Utpalavati, Lohitya, Karatoya Vrishabhya, Kumari, Rishikullya, Marisha, Saraswati, and Mondakini, Supanya, Sarvasanga, O descendant of Bharata, all there are the mother of the universe and they produce great merit.

Besides these rivers, there are hundreds and thousands of rivers that have no names. O king, I have mentioned to you all the rivers that I remember.

37-56. Hear now the names of various countries. They are the Kuru-Panchala, the Salwas, the Madreyas, the Jungalas, the Surasenans, the Kalingas, the Vadas, the Malas, the Matsyas, the Sakutvas, the Savualyas, the Kuntalas, the Kasi Kosalas, the Chedis, the Kurasas, the Bhojas, the Sindhus, the Pulindakas, the Uttamas, the Dasarnas, the Makkulas, the Utkalas, the

Panchalas the Kausijas, the Nikaparisthas, the Dhurandharas, the Sodhas, the Madra Bhujingas, the Kasis, the further Kasis, the Jatharas, the Kukuras, the Dasarnas, the Kuntis, the Avantis, the further Kuntis, the Gomantas, the Mandakas, the Shandas, the Vidarbhas, the Rupavahikas, the Aswakas, the Pansurashtas, the Goparashtas, the Karityas, the Adhirjoyas, the Kuladyas, the Mallarashtas, the Keralas, the Vasatras, the Apavahas, the Sakaras, the Vakratapas, the Sakas, the Vedihas, the Magadhas, the Swashas, the Malayas, the Vijayas, the Angas, the Vangas, the Kalingas, the Yakhillomas, the Mallas, the Sudellas, the Prahadas, the Mahikas, the Sasikas, the Vallikas, the Vatadhanas, the Abhiras, the Kalajoshakas, the Aparantas, the Parantas, the Panabhas, the Charmamandlas, the Atavisikharas, the Merubhutas, the Upavirtas, the Anupavirtas, the Surashtas, the Kakoyas, the Kuttas, the Mahsyas, the Kakshas, the Sanudranishkutas, the Andhra, many other hill tribes, the Angamalajas, the Manavanjakas, the Mahyuttas, the Pravishayas, the Bhargavas, the Pandras, the Bhargas, the Kiratas, the Sudeshnas, the Yamunas, the Sakas, the Nishadas, the Nishadhas, the Anartas, the Nairetas, the Durgalas, the Pratimasyas, the Kuntalas, the Kusalas, the Tiragrahas, the Ijakas, the Kanyakagunas, the Tilabharas, the Sameras, the Madhumattas, the Sukandkas, the Kashmiras, the Sindhu-son viras, the Gandharvas, the Darsakas Abhisaras, the Utulas, the Saivalas, the Valhikas, the Darvis, the Vanavadaryas, the Vatagas, the Amarathas, and the Uragas, the Vahuvadhas, the Kauravyas, the Sudamanas, the Sumalikas, the Vadhrus, the Karishakas, the kalindas, the Upatyakas, the Vatyans, the Romanas, the Kusaviudas, the Kachas, the Gopalakachas, the Kuruvarnakas, the Kiratas, the Vadras, the Seddhas, the Vaidehas, the Tarmaleptas, the Audras, the Paundras, the Saisikatas, and the Parvatyas. O best of the Bharata race, there are other kingdoms, such as, the Dravidas, the Keralas, the Prachyas, the Mushikas, the Vanavashikas, the Karnatakas, the Mahisakas, the Vikalpas, the Mushakas, the Jhellakas, the Kuntalas, the Souhridas, the Nalakananas, the Kankdutakas, the cholas, the Malavavakas, the Samangas, the Kanakas, the Kukkuras, the Angaramurishas, the Mareshas, the Dhawajinas, the utsavas, the Sanketas, the Trigartas, the Salwasenis, the Vahas, the Kokarakas, the Pasetriss, the Lahmavegas, the Vindyachulakas, the Pulindas, the Valkalas, the Malavas, the Vallavas, the further Vallavas, the Kulindas, the Kalavas, the Kuntakas, the Karatas, the Mithshakas, the Tanavalas, the Saniyas, the Rishikas, the Vidarvas, the Kakas, the

Tanganas, the further Tunganas. The Mlecchas, the Krurus, the Yavanas, the Chinas, the Kamvojas, the Darunas, the Sukritvahas, the Kulathas, the Hunas, the Parasikas, the Ramanas, and the Dasamalikas. Besides this country is the abode of many Kshatriyas, Vaisiyas and Sudra.

67—70. There are the Sudraviras, the Darudas, the Kasmeras, the Pattis, the Kasiras, the Atriyas, the Bharadwajas, the Stanopi Shikas, the Poshakas, the Kalingas and many other Kiratas, the Tomeras, the Hansamargas and Karamanjakas. These and other kingdoms are in the east and in the north.

71—72. O lord, I have briefly mentioned them. If the resources of the earth are properly developed, she is then like an all-yielding cow, from which the threefold objects of Dharma, Artha and Kama might be milked. Brave kings, learned in Dharma and Artha have become covetous of earth.

73. From the thirst of wealth, they would even abandon their lives in battle. Earth is the stay of creatures endowed with celestial bodies as well as human bodies.

74. O foremost of the Bharata race, with the desire of enjoying earth they have become like dogs that snatch meat from one another.

75—76. O descendant of Bharata, their ambition is unlimited, it is for this the Kurus and the Pandavas are rying to get possession of the earth by negotiations, by disunion, by gift and by battle. O foremost of men, if earth be properly treated, she becomes the father, the mother, the children, the sky and the heaven of all creatures.

Thus ends the ninth chapter, the description of Bharata in the Yamvukhanda Vinirmana of the Bhishma Parva.

CHAPTER X.

(JAMVUKHANDA VINIRMANA

PARVA)—Continued.

Dhritarashtra said:—

1—2. O Sanjaya, O Suta, tell me in detail the length of life, the strength, the good and bad things, the past, present and future of the dwellers of the Bharata Varsa and of the Haimavat Varsa and also of Harivarsa.

Sanjaya said:—

3. O best of the Bharata race, there are four Yugas in Bharatavarsa, namely Krita, Treta, Dwapara and Kali.

4. The first of the Yugas is Krita. O lord, after the expiry of the Krita comes Treta, after Treta comes Dwapara. After that last of all comes Kali.

5. O foremost of the Kurus, O best of kings, the length of life in the Krita Yuga is four thousand years.

1. O ruler of men, the length of life in Treta is three thousand. In the present age, in this Dwapara, persons remain on earth for two thousand years.

2. O best of the Bharata race, in Kali there will be no fixed period for men's life on earth, they will die even in the womb or after birth.

8—11. O king, in the Krita Yuga, men are born and beget children by hundreds and thousands, they possess great strength and power and wisdom, wealth and beauty. Great ascetic Rishis, capable of great deeds and possessing high-souls, virtuous, and truthful are born in that age. The Kshatriyas of that age are handsome, able-bodied, greatly energetic, accomplished in archery, highly skilled in battle and very brave. O king, in the Krita Yuga, all the Kshatriya kings were lords paramount.

12. In Treta age are born brave Kshatriyas who are subject to none who are long-lived, who are heroic, and who wield the bow in battle with great skill.

13. O king, when Dwapara comes in, all the four orders of men become capable of great exertions. They possess great energy and they desire to conquer one another.

14. O king, the men born in the Kali Yuga possess little energy. They become highly wrathful, covetous and untruthful.

15. Jealousy, pride, anger, deception, malice, covetousness, O descendant of Bharata, are the characteristics of men in the Kali age.

16. O king, O ruler of men, the portion of the Dwapara Yuga that still remains is very small. The Varsa called Haimavat is superior to Harivarsa in all attributes.

Thus ends the tenth chapter, the description of the duration of life in Bharatavarsa in the Jamvukhanda Vinirmana of the Bhishma Parva.

CHAPTER XI.

(BHUMI PARVA).

Dhritarashtra said :—

1. O Sanjaya, you have described to me Jamvukhandā. Tell me now its dimensions and extent.

2. O Sanjaya, tell me also of the extent of the oceans, of Sakadwipa, and of Kusadwipa,

3. Of Salmali Dwipa and of Kraunchadwipa. O son of Gāvalgani, tell me also of Rahu, Soma and Surya.

Sanjaya said :—

4. O king, there are many islands in this earth. But I shall describe to you only seven islands and also the moon, and the sun and the planets.

5. O king, the Jamvu mountain extends for full eighteen thousand and six hundred Yojanas.

6. The extent of the salt sea is said to be double of it. This sea is covered with many kingdoms. It is adorned with gems and corals.

7. It is adorned with many mountains that are variegated with metals of various kinds. It is circular in form like a sea, and is thickly peopled by the Siddhas and the Charanas.

8. O descendant of Bharata, O scion of the Kuru race, I shall now speak to you in detail of Sakadwipa. Hear as I describe it.

9. O that island is twice as large as the Jamvudwipa. O king of kings, the ocean also is twice as large as that island.

10. O best of the Bharata race, Sakadwipa is surrounded on all sides by the sea of milk. Its kingdoms are full of righteousness and its men never die.

11. There is no famine there. The people all possess forgiveness and great prowess. O best of the Bharata race, I have briefly spoken to you about Sakadwipa. What else, O king, do you desire to hear?

Dhritarashtra said :—

12. You have briefly told me of Sakadwipa. O greatly wise one, tell me now everything in detail.

Sanjaya said :—

13. O king, there are seven mountains in that island. They are decked with jewels, and there are mines of gems and precious stones. There are many rivers in that island. Hear, as I tell you their names.

14. O king, every thing there is charming and delightful. The first of those mountains is called Meru. It is the abode of the celestials, the Rishis and the Gandharvas.

15. O king, the next mountain stretching eastward is called the Malaya. It is there that the clouds are born, and it is from that place that they disperse on all sides.

16. O descendant of Kuru, the next is the large mountain, called Jaladhara. From it, Indra daily takes water of the best quality.

17—18. O ruler of men, it is from that water that we get showers in the rains. Next is the great mountain, called Raivataka, over which has been permanently placed in the sky the constellation Rohini. This arrangement has been made by the Grand-sire (Brahma) himself. O great king, on the north of this mountain, is one called Syama.

19. It is as bright as the newly risen clouds. It is high, beautiful and bright. O king, as the colour of that mountain is black, all the people that live there are dark.

Dhritarashtra said :—

20. O Sanjaya, a great doubt has arisen in my mind. Why, O son of Suta, people of that country are dark?

Sanjaya said :—

21. O great king, O descendant of Kuru, in all islands men may be found who are fair and those who are dark, and those also who are born by the mixture of the white and the black races.

22. But because the people are all dark there, that mountain is called the Dark mountain. O chief of the Kurus, next to this is the great mountain, called Durgasaila.

23. Then is the mountain, called Keshari. The breezes, that blow from that mountain, are all charged with effluvia. The height of this mountain is double of the one just mentioned.

24. O descendant of Kuru, it is said by the learned that there are seven Varsas in that island. The Varsa of Meru is called Mahakasha, that of the water-giver (Malaya) is called Kumudattra.

25. That of Jaladhara is called Sukumara and that of Syama, called Manikanchana.

26—27. That of Keshara is called Madak, and that of the next mountain is called Mahapunam. In the midst of that island is a large tree called Saka. In height and

breadth that tree is equal to that of the Jamvu tree in Jamvudwipa. The people always worship that tree.

28. In that island there are many charming countries in which Siva is worshipped. The Siddhas, the Charanas and the celestial go there.

29. O king, the people there are all virtuous. O descendant of Bharata, all the four orders of men there are engaged in their respective duties. There occurs not a case of theft.

30. O king, being free from old age and death, and possessing long life, the people there grow like rivers in the rains.

31. The rivers there are all full of sacred water. Ganga herself, distributed as she is in various countries, is also there. Sukumari, Kumari, Sita and Kaverika,

32. Mahanadi, the Manijala, Chakshas, and the river Vardanika, O descendant of Kuru, O best of the Bharata race,

33. These and many other rivers by hundreds and thousands all full of sacred water are there. O perpetuator of the Kuru race, Vasava (Indra) draws water from them to shower as rain.

34. It is impossible to mention the names and lengths of these rivers. All of them are the foremost of all rivers, and they are all sin-cleansing.

35. As every body has heard, in the island of Saka there are four sacred countries. They are the Mrigas, the Masakas, the Manasas and the Mandagas.

36. The Mrigas are generally Brahmanas engaged in the duties of their own. Many virtuous Kshatriyas are among the Masakas who grant every wish of the Brahmanas.

37. O king, the Manasas follow the duties of the Vrisys. Having all their desires gratified, they are brave and firmly devoted to Dharma and Artha.

38. The Mandagas are all brave Sudras and they are all virtuous. O king, in these countries, there is no king, no punishment, and no person who deserves to be punished.

39. They are all engaged in the practice of their respective duties and they all protect one another. So much can be said of the Saka island and so much only could be heard of that greatly powerful island.

Thus ends the eleventh chapter, the description of Saka dwipa in the Bhumi of the Bhishma Parva.

CHAPTER XII.

(BHUMI PARVA)—Continued.

Sanjaya said :—

1. O descendant of Kuru, O great king, I shall tell you what is heard of the islands in the north. Hear.

2. There is that ocean the water of which is Ghee. Next to it is the ocean, the water of which is curd. Next is the ocean, the water of which is wine, and then comes a ocean of water.

3. O king, the islands are double in area of one another as they proceed further towards the north. O king, they are surrounded by these oceans.

4. In the middle island, there is a large mountain called Goura which is made of red arsenic. O king, on the western island, there is a mountain, called Krishna; it is a favourite abode of Narayana.

5. There Keshava protects celestial gods. From that place, when gracious, he bestows happiness on creatures.

6. O king, along with the kingdoms in these islands, Kusa grass in Kusadwipa and the Salmali tree in Salmalikadwipa are worshipped.

7. O king, in the Krauncha island the mountain called Maha Krauncha which is a mine of all kinds of gems is always worshipped by all the four orders of men.

8—9. O king, there is the mountain called Gomanta which is huge in size and which consists of all kinds of metals. On its summit lives Narayana Hari with those they have obtained salvation, graced with prosperity and possessed of eyes like lotus. O great king, in Kusadwipa there is another mountain abounding in corals.

10. It is called after that island. This mountain is made of gold and it is inaccessible. O descendant of Kuru, there is another greatly effulgent mountain called Kumuda.

11. The fourth mountain there is called Pushpavati, the fifth Kusesaya, the sixth Hagigiri. These are the six chief mountains.

12. The intervening spaces between one another of these six mountains increases in the ratio of one to two, as they proceed further and further towards the north. The first Varsa is called Audbhida, the second is Venumandala,

13. The third is Suratha, the fourth is Kamvala, the fifth is called Dhritimat, and the sixth is named Probhakara.

14—15. The seventh is called Kapila. These are the seven successive Varsas. The celestials and the Gandharvas and other creatures of the universe take pleasure to sport in them. The dwellers of these Varsas never die. O king, there is not any robber or any Mlechha race there.

16—17. O king, all the dwellers are generally white in complexion. They are very delicate. O ruler of men, I shall describe all that has been heard by me. O king, hear with attention. O great king, there is a great mountain called Krauncha in the Krauncha island.

18. Next to Krauncha is Vamanaka, next to Vamanaka is Andhakarak, next to Andhakarak is that foremost of all mountains which is called Mainaka.

19—20. O king, next to Mainaka is that best of mountains called Govinda, next to Govinda is the Navida mountain. O perpetrator of the Kuru race, the intervening spaces between one another of these mountains increase in the ratio of one to two. I shall speak of the countries that are situated there. Hear as I tell of them.

21. The country near Krauncha is called Kasala, that near Vairana is Mohanuga that next to Mohanuga, O perpetrator of the Kuru race, is called Ushna.

22. Next to Ushna is Pravarka, next to Pravarka is Andhakarak, next to Andhakarak is named Munidesha,

23. Next to Munidesha is Dhunduvishana frequented by the Siddhas and the Charanas. O king, the people of this regions are white.

24. O king, all these countries are inhabited by the celestials and the Gandharvas. In Pushkara (island) there is a mountain called Pushkara, full of gems and jewels.

25. There dwells the divine creator of the worlds himself. All the celestials and great Rishis always worship him,

26. With gratifying words and respectful adoration. O king, various gems from Jamvudwipa are used there.

27—28. O king, in all these islands Bramhachariya, truth, self-control, also health and length of life are in the ratio of one to two as the island are more and more remote northwards. O king, O descendant of Bharata, the land in all these islands is but one country.

29—30. For it is said to be the one country in which is seen but one religion. The supreme lord of creation himself, lifting up the rod of chastisement always lives there and protects these islands. O king, he is

their ruler, he is their source of happiness, he is their father, he is their grandfather.

31—32. O foremost of men, it is he who protects there all mobile and immobile creatures. O descendant of Kuru, cooked food comes there of itself and all creatures eat it every day. O mighty-armed hero, next to these regions is seen the region named Syama.

33—34. It is like a star in shape having four corners. O king, it has thirty three Mandalas. O descendant of Kuru, there live four great elephants adored by all. O best among the Bharata race, they are Vamana, Airavata, Supratika with rent temples and also another.

35. I cannot venture to calculate the proportions of these four elephants. Their length, breadth and thickness have ever remained unascertained.

36—37. O king, winds blow in these regions irregularly from all directions. These winds are seized by these elephants with the tips of their trunks, which are like the lotus in complexion, which are very bright and which they are capable of drawing up in this way. As soon as they seize them, they let them out.

38. O king, having been thus let out by these elephants, these winds come over to this earth, and for their coming creatures breathe and live.

Dhritarastra said :—

39. O Sanjaya, you have told me in detail about the first subject. You have also told me the position of the islands. O Sanjaya, tell me now the rest.

Sanjaya said :—

40. O great king, I have described to you all the islands. O Kuru chief, now hear what I say about the heavenly bodies and about Sarbhanu.

41. O king, it is heard by us that the planet Sarbhanu is a globe. Its diameter is twelve thousand Yojanas.

42. And because it is very large, its circumference is forty two thousand Yojanas. O sinless one, thus say the learned men of old.

43—46. O king, the diameter of the moon is said to be eleven thousand Yojanas. O Kuru chief, the circumference of our this famous planet of cool rays is said to be thirty-eight thousand and nine hundred Yojanas. O descendant of Kuru, we have heard that the diameter of the beneficent, fast-going and light-giving sun is ten thousand Yojanas, and O king, its circumference is thirty-five thousand eight hundred miles.

O sinless one, O descendant of Bharata, these are all the calculations of Arka.

47. The planet Rahu on account of its great bulk covers both the sun and the moon in due time (during eclipses). I tell you all this in brief.

48. O great king, with the help of the eye of science, I have told you all that you asked me. Be blessed.

49. I shall now tell you of the construction of the universe as narrated in the *Shastras*. Therefore, O descendant of Kuru, pacify your son Duryodhana.

50. O best of the Bharata race, hearing this delightful Bhumi Parva, a Kshatriya obtains prosperity, the fruition of all his desires and the approbation of the pious.

51—52. The king who hears this on the full-moon or the new-moon day and observes the vows with care, obtains long life, fame, and prowess. His ancestral manes become pleased. You have now heard of all the merits that flow from this Bhavata Varsa in which we live.

Thus ends the twelfth chapter, the Uttara Kurus in the Bhumi of the Bhishma Parva.

CHAPTER XIII.

(BHAGAVAT GITA PARVA).

Vaishampayana said :—

1—2. O descendant of Bharata, possessing the knowledge of the past, present and future and seeing all present before his eyes, the learned son of Govalgana came quickly from the field of battle, and rushing with grief to the presence of the king, told Dhritarashtra who was in great anxiety that the grandfather (of the Kurus) Bhishma was killed.

Sanjaya said :—

3. O great king, I am Sanjaya, O foremost of the Bharata race, I bow to you. The son of Shantanu, Bhishma, the grandfather of the Kurus, is killed.

4. That foremost of all warriors, that prowess personified of all bow-men, that grandfather of the Kurus, to-day lies on a bed of arrows.

5. O king, relying on whose energy, your son played in that match at dice, that great Bhishma now lies in the field of battle killed by Shikhandin.

6. That mighty car-warrior, who on a single car had formerly defeated in a great battle all the kings of the earth assembled at Kasi,

7. He who fearlessly fought in battle with Rama the son of Jamadagni, he whom even Jamadagni's son could not kill, even that great Bhishma has been to-day killed by Shikhandin.

8. Resembling the great Indra in bravery, the earth herself in patience, the Himalayas in firmness, and the ocean in gravity,

9. That invincible warrior who had arrows for his teeth, the bow for his mouth, and the sword for his tongue, that best of men, has to-day been killed by the prince of Panchala.

10. Seeing him ready for battle, the great army of the Pandavas trembled in fear like a herd of kine on seeing a lion.

11. Alas (even that great Bhishma) the slayer of hostile heroes after having protected your army for ten nights and having achieved feats exceedingly difficult to be accomplished, to-day has set like the sun.

12. Scattering thousands of arrows with the greatest composure, he who like Indra, daily killed ten thousand warriors and that too (continually) for ten days,

13. O king, that descendant of Bharata even he, now killed by the enemy, lies, though he does not deserve it, on the bare ground like a large tree broken by the wind.

Thus ends the thirteenth chapter, the news of Bhishma's death in the Bhagavatgita of the Bhishma Parva.

CHAPTER XIV.

(BHAGAVAT GITA PARVA)

—Continued.

Dhritarashtra said :—

1. How has that foremost of all the Kurus Bhishma been killed by Shikhandin? How did my sire (Bhishma) who was like a second Indra fall down from his car?

2. O Sanjaya, what happened to my sons when they were deprived of the powerful Bhishma who was like a god and who led a life of celebrity for his father?

3. On the fall of that foremost of men Bhishma who possessed great wisdom, great ability for action, great powers and great energy, what did our warriors think in their minds?

4. Hearing that the foremost of men, the best of the Kurus, the unwavering hero (Bhishma) is killed, my heart is possessed by great grief.

5. When he advanced, who followed him and who went in front? Who stood by his side and who advanced with him?

6. Who are those brave warriors that followed that foremost of all car-warriors, that great Bowman, that best of the Khashtryas (Bhisma) when he penetrated into the ranks of the enemy?

7-8. When he attacked the enemy's rank who were the warriors that opposed that chastiser of foes who resembled the sun and who, spreading terror among the foes destroyed their ranks as the sun destroys darkness, and who achieved exceedingly difficult feats amongst the ranks of the Pandavas?

9. O Sanjaya, how did the Pandavas oppose in battle that invincible son of Shantanu that accomplished warrior when he attacked them?

10-13. How did Kunti's son overthrow in battle that unconquerable one, that fearful Bowman scattering fearful arrows, and cutting off the enemies' heads, that invincible hero, modest in every thing, that foremost of all men, stationed on his chariot that hero, having arrows for his teeth, with bow for his wide open mouth, with the terrible sword for his tongue; how was he overthrown, who was never vanquished before and who did not deserve such a fate, that warrior who was as irresistible as the fire of dissolution and seeing whom in battle the great army of the Pandavas were ever filled with terror?

14. Destroying the enemy's troops for ten days that slayer of heroes, having achieved most difficult feats, has now set like the sun.

15-16. As the result of my evil counsels, that scion of the Bharata race, scattering like Indra himself an inexhaustible shower of arrows, killed in battle one hundred million of warriors in ten days. He now lies on the bare ground though he deserved it not on the field of battle deprived of life like a great tree uprooted by the wind.

17. Seeing the son of Shantanu, Bhisma, of fearful prowess, how could the army of the Panchalas strike him down?

18. How did the Pandavas fight with Bhisma? O Sanjaya, how is it that Bhisma could not conquer when Drona is still alive.

19. When Kripa was near him, when Drona was there, how could Bhisma that foremost of warriors be killed?

20. How could Bhisma, who was an Atiratha and who could not be resisted even by the celestials be killed in battle by the Panchala Prince Shikhandin?

21-22. O Sanjaya, he who always considered himself equal to the mighty son of Jamadagni, he whom Jamadagni's son himself could not conquer, he who resembled Indra in prowess, tell me how such a hero, Bhisma, born as he was in the race of Maharathas, was killed in battle. Without knowing all the particulars, I cannot get rest.

23. O Sanjaya, (tell me) what great bowmen of my army, did not abandon that hero of unfading energy and what brave warriors at the command Duryodhana stood around that hero in order to protect him?

24. O Sanjaya, when all the Pandavas with Shikhandin at their head advanced against Bhisma, I hope the Kurus stood by the side of that great hero of immeasurable prowess.

25. Hard as my heart is, it is surely made of stone that it does not break on hearing the death of that foremost of men, Bhisma.

26. There were truth, intelligence and policy to an immeasurable extent in that irresistible chief of the Bharata race. How could he be killed in battle?

27-28. He was like a mighty cloud, the twang of his bow was the roar of that cloud; the arrows were its showers of rains, and the sound of his bow was its thunder. That hero, showering his arrows on the sons of Kunti along with the Panchalas and Shrinjayas who were on their side struck down the hostile car-warriors as the slayer of Bala (Indra) struck down the Danavas.

29-32. Who were the heroes that opposed, as the shore resists the surging sea, that chastiser of foes, who was a fearful ocean of arrows and weapons, an ocean in which arrows were the terrible crocodiles, bows were the waves, maces and swords were the sharks, steeds and elephants were the eddies, the foot soliders were like so many thousands fishes, and the sounds of conchs and drums its roars,—an inexhaustible and agitated ocean without an island and without a raft to cross it, an ocean that swallowed up horses and elephants and foot soldiers by millions,—an ocean that drowned all hostile heroes, and that consumed in wrath,—the wrath which was its ocean fire?

33. Who were in his front when that chastiser of foes Bhisma achieved great feats in battle for the good of Duryodhana?

34. Who were they that protected the right of that immeasurably powerful warrior? Who were they that resisted the enemy's warriors from his rear with patience and energy?

35. Who placed themselves just in front of him to protect him? Who were the heroes that protected the front of that brave warrior when he fought?

36. Who were they that placed themselves on his left and attacked the Srinjayas? Who were they that protected the irresistible ranks of his advanced guard?

37. Who protected the wings of that warrior who has gone away to his last journey? O Sanjaya, who were they that fought with the enemy's warriors in general engagement?

38. If he was protected by our warriors and if they protected by him, how is it that he could not defeat in battle the Pandava army,—invincible though it was?

39. O Sanjaya, how could the Pandavas succeed in striking Bhishma who was like *Parameshti* himself, that lord and creator of all creatures?

40. O Sanjaya, you tell me of the disappearance of Bhishma, that foremost of men who was our main stay and relying on whom, the Kurus were fighting with their enemies?

41. Alas, how has that greatly powerful warrior, relying on whose prowess my son never cared for the Pandavas, been (to-day) killed by the enemy?

42. In the days of yore when the celestials were fighting with the Danavas, they sought the help of that invincible hero, my great vow-observing father.

43—44. O Sanjaya, how can you tell me that Bhishma, that foremost of all mighty men, that renowned warrior, that great refuge of all, that wise and virtuous man ever devoted to the duties of his order and learned in all the Vedas and their branches, the hero in whose birth Shantanu was freed from all grief, melancholy and sorrow, has been killed?

45. Skilled in every weapon, possessing himself gentleness, and great energy with passions under complete control, hearing that such son of Shantanu (Bhishma) is killed, I consider the rest of my army as already slain.

46. In my opinion, impiety has now become stronger than piety, for the Pandavas desire sovereignty even killing their venerable Guru.

47. In the days of yore, Rama, the son of Jamadagni, skilled in every weapon and whom none excelled, was vanquished by Bhishma in battle when fighting on behalf of Anva.

48. You tell me that Bhishma who is the foremost of all warriors and who is equal

to Indra in the great deeds he has performed has been killed, what can be a greater grief to me than this?

49. That great intelligent one, who was not killed even by that slayer of hostile heroes, that Rama, the son of Jamadagni who defeated in battle all the Kshatriyas, has now been killed by Shikhandin.

50—52. There is no doubt the son of Drupada Shikhandin, who has killed in battle that best of the Bharata race, that hero skilled in the greatest of weapons, that brave and accomplished warrior learned in every weapon, is therefore superior to the invincible and greatly powerful son of Vrigu (Parashuram) in energy, prowess and might. (Now tell me) who were the warriors that followed that chastiser of foes in that great battle?

53. Tell me how the battle was fought between the Pandavas and Bhishma? O Sanjaya, my army, deprived of its hero, is now like a woman without a protector.

54—55. That army is now like a panic-stricken herd of kine deprived of its herdsman. When he who possessed prowess superior to that of every man, has fallen in the field of battle, (I guess) what is the mind of my army, O Sanjaya, what power is there in our life?

56. When we have caused our greatly powerful father, that foremost of all virtuous men in the world to be killed? Like a man who, when desirous of crossing the sea, sees the boat sunk down in fathomless water,

57. I am sure, my sons are bewailing in grief for the death of Bhishma. O Sanjaya, my heart is surely made of stone.

58. For it does not burst even on hearing the death of Bhishma that foremost of all men, in whom were intelligence and policy and skill in arms.

59. How has that invincible warrior been killed in battle? Neither by weapons, nor by courage, nor by ascetic merit, nor by intelligence,

60. Nor by firmness, nor by gift, can a man free himself from death. The greatly powerful Time cannot be transgressed by any thing in the world,

61—65. When, O Sanjaya, as you tell me the son of Shantanu Bhishma is dead, Burning with grief for my sons, nay overwhelmed with great sorrow I hoped for relief from the son of Shantanu, Bhishma. O Sanjaya, when he saw Shantanu's son lying dead on the ground like a sun (dropped from the sky) whom did Duryodhana make his refuge? O Sanjaya, reflecting (all I can) with the help of my understanding, I do not see what the end will be of all those

kings, who are on my side and those who are on the side of the enemy, those that have joined the opposite parties of the battle. Alas, cruel are the Kshatriya duties as fixed by the Rishis, for the Pandavas desire to obtain the sovereignty by even causing the death of Shantanu's son and we too desire to obtain sovereignty by offering that great vow-observing hero as a sacrifice.

66. The sons of Pritha, as well as my sons are all performing the duties of Kshatriyas. Therefore none of them incurs any sin. O Sanjaya, even a very virtuous man should do it when a great calamity comes.

67-68. The display of prowess and the great strength has been considered to be the duty of a Kshatriya. How did the Pandavas oppose my father Bhishma, the son of Shantanu, that invincible but modest hero when he was destroying the troops of the enemy? How were the troops arranged and how did he fight with the illustrious enemies?

69. O Sanjaya, how was my father Bhishma killed in battle? Duryodhana, Karna and the great skillful Sakuni, the son of Suvala,

70-74. And the wily Dushasana,—what did they say when Bhishma was killed? Entering that fearful abode of destructive battles' play, in which the balls have been made by the men, elephants and horses, in which arrows and javelins and swords and darts have formed the dice, who were those natched gamblers that gamble, by taking their very lives who won, who lost, who cast the dice with success and who else have been killed besides the son of Shantanu, Bhishma. Tell me all, O Sanjaya, for hearing that Devavrata (of his men) that father of mine, that hero of fearful deeds, that ornament of battle, Bhishma is killed, peace cannot come to me. Thinking that all my sons would be killed, I am affected with the greatest anguish.

75-76. O Sanjaya, you make my that grief blaze forth as fire with Ghee. Seeing Bhishma, celebrated in all the worlds, who undertook a great task, killed, I am sure, my sons are lamenting. I desire to hear all their sorrows that have been produced by Duryodhana's act.

77. Therefore, O Sanjaya, tell me all that had happened in the battle, the result of my wicked son's folly.

78-79. O Sanjaya, ill or well, tell me every thing. Tell me all in full and in detail,—all that was achieved in the battle by Bhishma ever desirous of victory,—by that great warrior skilled in all weapons. How did the battle take place between the

armies of the Kurus and the Pandavas and in what manner was the battle fought?

Thus ends the fourteenth chapter. D'rita-rastra's queries in the Bhagavatgita of the Bhishma Parva.

CHAPTER XV.

(BHAGAVATGITA PARVA)—Contd.

Sanjaya said:—

1. O great king, you are in every way a deserving person. This question is worthy of you. You should not however lay blame on Duryodhana.

2. The man who suffers evil for his own misconduct should not attribute it to others.

3. O king of kings, the man who does all sorts of harm to other men deserves to be killed by all men for his these censurable deeds.

4. The Pandavas are thoroughly unacquainted with the ways of wickedness. For a long time looking up to your face, they (silently) suffered the injury and forgave them though exiled in the forest.

5-6. O king, O lord of the earth, hear of horses and elephants and immeasurably powerful kings, all that which has been seen by the help of Yoga power. Do not grieve. All this was pre-ordained.

7-10. Bowing down my head to your father (Vyasa) that wise son of Parasara, through whose grace I have acquired excellent and celestial vision, the power of seeing and hearing from a great distance, and knowing other peoples' hearts and also the past and the future,—the delightful power of going through the sky, also the knowledge of all the persons that violate the ordinances and also the power of not being cut by weapons in battle, I shall narrate to you the romantic and the highly wonderful and hair-stirring battle that was fought amongst the Bharatas,—now listen to me.

11. When the troops were arrayed according to the rule, when they were all ready for battle, O king, Duryodhana thus spoke to Dushasana.

12. "O Dushasana, let cars be immediately ordered for the protection of Bhishma. Speedily urge all our troops to advance.

13. What I have been thinking for many years has now come to me;—namely the meeting of the Pandavas and the Kurus at the head of their respective armies.

14. I do not think there is anything more important in this battle than the protection of Bhishma. If properly protected he will kill the Pandavas, the Somakas and the Srinjayas.

15. That pure souled warrior (Bhishma) has said, "I shall not kill Shikhandin. I have heard he was a woman before. For this reason he should be renounced by me in battle."

16. For this, Bhishma should be specially protected. Let all my soldiers take up their respective positions and resolve to kill Shikhandin.

17. Let all the troops for the east, west, north and south skilled in all weapons protect the grand father (Bhishma),

18. Even a highly powerful lion may be killed, if left unprotected, by a wolf. Let us not therefore allow (by any means) Bhishma to be killed by Shikhandin as a lion killed by a jackal.

19. Yudhamanyu protects the left and Uttamanjaya protects the right of Bhishma (Arjuna). Thus protected by these two Bhishma himself protects Shikhandin.

20. O Dushashana, act in such a way that Shikhandin, who is protected by Arjuna and whom Bhishma will avoid may not (finally) kill the son of Ganga (Bhishma).

Thus ends the fifteenth chapter, the colloquy between Duryodhana and Dushashana in the Bhagavat Gita of the Bhishma Parva.

CHAPTER XVI

(BHAGAVATGITA PARVA)—

Continued.

Sanjaya said:—

1. When the night passed away loud was the noise made by the kings by their all shouting "Array, array".

2—3. O descendant of Bharata, the blowings of conchs, the sounds of drums, the neighing of horses, the clatter of car-wheels, the roarings of rushing elephants, and the shouts of heroes, clapping of arm-pits and the cries of the warriors made everywhere a tremendous noise.

4. O king, rising at sunrise, the large armies of the Kurus and the Pandavas made all their arrangements complete.

5—6. When the sun rose, the fearful weapons of offence and defence and the armours of your sons and those of the sons of Pandu became fully visible.

7. The elephants and chariots adorned and decked with gold looked like resplendent clouds charged with lightning.

8. The line of chariots standing in countless number looked like so many cities; your father (Bhishma) standing there looked as brilliant as full moon.

9. Then the warriors armed with bows, swords, scimitars, axes, javelins, lances, and shining weapons of various kinds took up their respective positions.

10. O king, elephants, foot soldiers, car-warriors and horsemen stood there by hundreds and thousands like a net work.

11. Thousands of brilliant standards of various forms were seen, belonging both to ourselves and to the enemy.

12—13. Thousands of bright and beautiful fire-like blazing banners, decked with gold and gems were gazed at by the heroic warriors clad in armour, each one of whom longed for battle.

14. Many foremost of men, with bull-like large eyes, with quivers and with finger protectors stood at the head of their respective troops.

15—17. The son of Suvala, Sakuni, Galya, Jayadratha, the two princes of Avanti, Vinda and Anuvinda, the Kekaya brothers, the ruler of Kamboja, Sudhaktadhina, Srutayudha, the ruler of Kalngas, king Yayatsena, Vrihadvala, the ruler of Koshal and Kritavarman of the Satwata race,—these ten foremost of men possessing great bravery and arms like maces,—these (ten) performers of sacrifices with large Dhakshinas stood each at the head of one Akshauhini soldiers.

18—20. These and many other kings and princes all great car-warriors, skilful in policy, obedient to the commands of Duryodhana, clad in armour, cased in black deer-skins, endowed with great strength, accomplished in war, ready for Duryodhana's sake to go to the abode of Brahma, stood there at the head of ten Akshauhinis of soldiers.

21. The eleventh great division of the Kuru army stood in advance (of all others), at the head of these troops stood the son of Shantanu Bhishma.

22. O king, with his white head dress, with his white umbrella, and with his white armour, we saw greatly powerful Bhishma look like the rising moon.

24. The great bowmen amongst the Srinjayas, Dhristadumna and others looked like so many little animals when they see before them a great yawning lion.

22. All the warriors headed by Dhristadumna trembled (when they saw him) O king; these are the eleven great divisions of your army.

26—27. The seven divisions of the Pandava army were also protected by foremost of men. The two armies facing each other looked like two mighty oceans at the end of Yuga, oceans agitated by fearful Makaras and huge crocodiles. O king, we never before saw or heard of two such armies meeting each other as these two armies of the Kurus.

Thus ends the sixteenth chapter, the description of the troops in the Bhagavat Gita of the Bhishma Parva.

CHAPTER XVII.

(BHAGAVAT GITA PARVA)—Contd.

Sanjaya said:—

1. Just as the holy Rishi Krishna Dipayana Vyasa said, so exactly in that manner those rulers of earth who had assembled there met together.

2. On the day on which the battle commenced the moon approached the constellation Magha. The seven large planets appeared in the sky like so many blazing fires.

3. When the sun rose, he appeared as if he had been divided into two parts. When that luminary rose in the sky he appeared to blaze forth in flames.

4. Carnivorous animals, jackals and crows cried from all directions which appeared in a blaze expecting to feed on (dead) bodies.

5—6. Every day the venerable grandfather of the Kurus (Bhisma) and the son of Bharadwaja (Drona) when they rose in the morning with concentrated mind, said "Victory to the Pandavas." Those chastisers of foes fought for your sake only because they had given the pledge.

7. Your father Devavrata learned in the rules of war duly calling all the kings before him thus spoke to them these words.

8. "O Khashtryas, this broad door is wide open for you, to enter heaven. Go through it to the abodes of Indra and Brahma.

9. The ancient Rishis have pointed out to you these eternal paths. However fight in the battle with all attention.

10. Nabhago, Yayati, Mandhata, Nahusa and Virgu all secured success and

obtained the highest region of bliss by such feats.

11. In a Kshatriya to die of a disease is a sin. To die in the field of battle is his eternal duty.

12. O best of the Bharata race, having been thus addressed by Bhisma, the kings looked beautiful in their excellent cars. They then went to the heads of their respective troops.

13. O best of the Bharata race, the son of Vikartana Karna, with his friends and relatives, however, laid aside his weapons for Bhisma.

14. Then your sons and all the kings that were on his side without Karna marched making the ten points of horizon resound with their warcries.

15. O king, their troops looked splendid with white umbrellas, banners, standards, elephants, horses, cars and foot-soldiers.

16. The earth trembled with loud sounds of drums, tabors and cymbals and also with the clatter of the wheels of cars.

17. The great car-warriors adorned with golden bracelets and armlets looked as effulgent as so many hills of fire.

18. With his large palmyra standard with five stars, Bhisma, the Generalissimo of the Kuru army, looked as resplendent as the sun himself.

19. O best of the Bharata race, O king, according to the orders issued by the son of Shantanu, Bhisma, all the great bowmen of royal birth who were on your side took up their respective positions.

20. Saivya, the ruler of the Govasanas accompanied by the chiefs marched on a great elephant worthy to be used by kings. It had a banner flying from its back.

21. The lotus-complexioned Ashwathama ever ready for emergency marched at the very head of all the troops with his standard that bore the device of a lion's tail.

22. Srutayudha, Chritasena, Purumitra, Vivinsati, Salya, Bhurisrava, and the car-warrior Vikarna,

23. These seven great bowmen clad in excellent armour and riding on their excellent cars followed the son of Drona but marched in front of Bhisma.

24. The golden standards of these warriors, beautifully placed at the flag-staff of their excellent cars looked highly effulgent.

25. The standard of Drona, that foremost of preceptors, bore the device of a golden altar, adorned with a water pot and a figure of a bow.

26. The standard of Duryodhana, that guided many hundreds and thousands of troops bore the device of an elephant made in gems and jewels.

27. Paurava, the ruler of Kalinas, Sudakshina, the ruler of the Kemvojas, Kshemadhanyan, and Salya,—those great car-warriors took up their positions in front of Duryodhana.

28. Taking a position in the very front in a costly car with his standard that bore the device of a bull, the king of the Maghadhas marched against the enemy.

29. The large force of the people of the east which looked like the fleecy clouds of autumn was protected by the Anga prince and the greatly powerful Kripa.

30. Placing himself at the head of his troops with his beautiful silver standard which bore the device of the boar, the illustrious Jayadratha looked highly effulgent.

31. One hundred thousand cars, eight thousand elephants and sixty thousand horsemen were under his command.

32. That large army with innumerable cars and elephants and horses under the command of the king of the Sindhus looked very grand.

33. With sixty thousand cars and ten thousand elephants the king of the Kalinas with Ketumat marched.

34. His elephants each looking like a hill adorned with machines, lances, and standards looked very beautiful.

35. The king of the Kalinas with his high fire-like effulgent standard, with his white umbrella and *charanas* looked exceedingly beautiful.

36. Ketumat also, O king, riding an elephant with a highly excellent and beautiful hook stood in the battle like the sun amidst the clouds.

37. King Bhagadatta, blazing in his own effulgence, marched on an elephant like the wielder of thunder (Indra).

38. The two princes of Avanti, named Virata and Anuvinda who were considered as equal to Bhagadatta followed Ketumat on two elephants.

39-40. O king, *Vuhas* (particular formation), consisting of many cars were arrayed by Drona and the royal son of Shalyanu and Drona's son and Valhika and Kripa; the elephants formed the bodies, the wings, the heads and the horses the knees. With face towards all sides, that

fearful *Vuhas* seemed to smile. It appeared to be ready to leap forward.

Thus ends the seventeenth chapter, the description of the troops in the Bhagavatgita of the Bhishma Parva.

CHAPTER XVIII.

(BHAGAVATGITA PARVA)—Contd.

Sanjaya said:—

1. O king, a loud uproar was soon after heard. It was made by the combatants ready to fight. It made all hearts tremble.

2. With the sounds of conchs and drums, the roarings of elephants and the clatter of the car-wheels, the earth seemed to be rent into two.

3. The sky and the earth were soon filled with the neighing of horses and the shouts of the soldiers.

4. O invincible hero, the troops of your sons and those of the Pandavas both trembled when they met each other.

5. Elephants and cars decked with gold looked beautiful as clouds decked with lightning.

6. O king, the standards of various forms belonging to the warriors on your side, adorned with golden rings, looked like blazing fire.

7. O descendant of Bharata, these standards on your side and those on their side resembled the banners of Indra in his celestial mansions.

8. Those heroic warriors, all clad in golden armours and endued with the effulgence of the blazing sun looked like the fire or the sun.

9. O king, all the foremost warriors amongst the Kurus with excellent bows and arrows, with leathern fences in their hands and with standards

10. Those great bowmen with large eyes as those of the bulls all stood at the head of their respective troops. The following (heroes) of your side, protected Bhishma from behind

11. Namely Dushasana, Duryodhana, Duryodhana, Dussaha, Viomsati and Chitra-sena and that great car-warrior Vikarna.

12. Amongst them were Satyawata, Purumitra, Jaya, Bhureswara, and Sala. Twenty thousand car-warriors followed them.

13-14. The Avishahas, the Surasenas, the Sivas, the Vasatis, the Salyas, the Matsyas, the Amvastas, the Trigartas, the Kekayas, the Sanviras, the Kitavas, and the people of the eastern, western and the northern countries,—these twelve brave races, even reckless of their life, marched with the firm resolve to fight.

15. These heroes protected the grandfather (Bhisma) with a grand array of cars: with an army that consisted of ten thousand strong elephants.

16-18. The Magadha king followed that large array of cars. Those that protected the cars and those that protected the elephants, numbered six millions. The foot-soldiers, who marched in advance, armed with bows, swords and shields, numbered many hundred thousands. They fought with their nails and darts. O descendant of Bharata, O great king, your son's eleven Akshauhini of soldiers looked like Ganga separated from the Jamuna.

Thus ends the eighteenth chapter, the description of troops in the Bhagavatgita of the Bhisma Parva.

CHAPTER XIX.

(BHAGAVATGITA PARVA)—

Continued.

Dhritarashtra said:—

1. Having seen our eleven Akshauhinis placed in battle-array, how did Yudhisthira, the son of Pandu, make his counter-array with his troops which were smaller than ours?

2. O Sanjaya, how did the son of Kunti form his counter array of troops against Bhisma who knew all kinds of Vyuhas, those of the celestials, the Gandharvas, the Asuras and the men.

Sanjaya said:—

3. Seeing the troops of the Kurus placed in battle-array, the virtuous-minded son of Pandu, Dharmaraja Yudhisthira, thus spoke to Dhananjaya (Arjuna).

4. "We know from the words of Vrihaspati that few (troops) must be made to fight by forming them in a solid array, and many may be expanded according to pleasure.

5. When a few have to fight with many, the Vyuha should be made the Needle-mouthed. Our troops in comparison to those of our enemies are but few.

6. O son of Pandu, keeping always in mind this precept of the great Rishi, array our troops." Having heard this, that Pandava thus spoke to Dharmaraja Yudhisthira.

7. O foremost of kings, that immoveable Vyuha called Vajra which was designed by the wielder of thunderbolt (Indra),—that impenetrable Vyuha I shall make to-day.

8. He who is like a raging tempest, he who is irresistible in battle by any foe, that foremost of heroes, Bhima, will fight at the head of our troops.

9. That foremost of men who knows all the appliances of battle, becoming our leader, will stand in front of our army, and crush the prowess of the enemy's troops.

10-11. That foremost of all warriors, Bhima, will lead us,—seeing whom all the warriors, headed by Duryodhana, will fly in terror as small animals fly at the sight of a lion. Our fears being all dispelled, we shall all seek his shelter as if he were a wall; as the celestials seek the shelter of Indra."

12. There breathes none in the world who can cast his eye on that foremost of men, Vrikodara of fearful deeds, when he is enraged.

13. Having said this, the mighty-armed Dhananjaya (Arjuna), did as he said. Falguna (Arjuna), quickly placing his troops in battle-array, marched against the enemy.

14. Seeing the Kuru army on the march, the great Pandava army appeared like the full, immoveable and rolling and surging Ganga.

15. Bhimasena, the greatly powerful Dhristadyumna, Nakula and Sahadeva and king Dhrishtaketu become the several leaders of the (Pandava) force.

16. The king Virata, accompanied by his brothers and sons, and surrounded by one Akshauhini of soldiers, marched in the rear, and protected the army from behind.

17. The greatly effulgent twin sons of Madri (Nakula and Sahadeva) became the protectors of Bhima's chariot. The sons of Draupadi and the son of Subhadra—all possessing great heroism—protected him from behind.

18. Behind him stood Shikhandin, who was protected by Arjuna. O best of the Bharata race, he advanced with the firm determination to kill Bhisma.

19. Behind Arjuna stood the mighty Yuyudhana; and the two Panchala princes, Yudhamanyu and Utamaunias protected Arjuna's chariot;

20—23. Along with the Kekaya brothers and Dhristaketu and the greatly courageous Chekitana, Bhimasena, the wielder of the mace made of the hardest metal, moving with fearful speed, can dry up even the sea. "O king, (look) the sons of Dhritarashtra with their counsellors look on him". O King, pointing out Bhimasena, this was what Vibhatsu (Arjuna) spoke.

24. O descendant of Bharata, when Partha (Arjuna) was thus speaking, all the troops worshipped him on the field of battle with congratulatory words.

25. Then king Yudhishthira, surrounded by huge and various elephants each resembling a moving hill, took up his position in the centre of the army.

26. The illustrious Yajnasena the greatly powerful Panchala king placed himself behind Virata (king) with one Akshauhini of soldiers.

27. O king, the standards of those kings' cars bore various devices. They were all adorned with excellent ornaments of gold. They were as effulgent as the moon or the sun.

28. Asking the kings to move onward, the great car-warrior Dhristadyumna, accompanied by his brothers and sons, protected Yudhishthira from behind.

29. Shadowing all the great standards of the cars on your side, a huge ape stood (as standard) on Arjuna's car.

30. Many hundreds and thousands of foot-soldiers, armed with swords, spears and scimitars, marched ahead protecting Bhimasena.

31—32. Ten thousand elephants with juice trickling down their cheeks and mouth, each endowed with great courage, each as huge as a hill, each blazing with golden caparisons, each emitting the fragrance of lotuses, followed the king like so many moving mountains.

33. The illustrious and invincible Bhimasena, whirling his fearful mace looking like a *parigha* (weapon), seemed to crush your son's army.

34. He was incapable of being looked at like the sun. He was scorching, as it were, the enemy's army. None of the warriors could even look at him from a near point.

35. This *Vyuha*, called *Vajra*, with its face turned to all sides, had, as it were, the bows (of the warriors) as its lightnings. This extremely fearful *Vyuha* was protected by the wielder of *Gandiva* (Arjuna).

36. Thus placing their troops in this counter-array, the Pandavas waited for

battle. Protected as it was by the Pandavas, that *Vyuha* became impenetrable in the world.

37. At the dawn of day when the armies were waiting for the sunrise, a wind began to blow with drops of water. Though there were no clouds, yet the roars of thunder were heard.

38. Dry winds began to blow from all sides, carrying showers of sharp pointed stones and pebbles. A thick dust rose and covered the world with darkness.

39. O best of the Bharata race, large meteors fell, and striking against the rising sun, they fell in fragments with loud noise.

40—41. O foremost of the Bharata race, when the armies thus stood in battle-array, the sun rose bereft of its splendour, and the earth trembled with loud sounds. The roars of thunder were again and again heard on all sides.

42—45. So thick was the dust that rose that nothing could be seen. The high standards (on the cars) adorned with strings of bells, decked with golden ornaments, garlands of flowers and rich cloths and graced with banners, and looking like the sun in splendour, being suddenly shaken by the wind, gave out a loud jingling noise like that of a forest of palmyra trees. Having thus placed their troops in battle-array against the army of your son, and sucking, as it were, the marrow of our warriors and looking at Bhimasena who stood at the head of the army with his mace in hand, it was thus that those foremost of men, the Pandavas, who ever take delight in battle, stood.

Thus ends the nineteenth chapter, the array of the Pandava troops in the *Bhagavatgita* of the *Bhisma Parva*.

CHAPTER XX.

(BHAGAVATGITA PARVA)—Contd.

Dhritarashtra said:—

1. O Sanjaya, when the sun rose, of the two armies, one commanded by Bhishma and the other by Bhishma, which first cheerfully met the other, desirous as they were both to fight?

2. To which side were the sun, the moon and the wind adverse? Against whom did the beasts of prey utter inauspicious sounds? Who were those young heroes, whose countenances were ever cheerful? Tell me all this in detail.

Sanjaya said :—

3. O king, when placed in battle-array, both the armies were equally cheerful. Both the armies looked equally beautiful. They looked like two blossoming woods, and they were full of elephants, cars and horses.

4. O descendant of Bharata, both the armies were huge and fearful. None of them could bear the other. Both of them were arrayed as if they would conquer the very heavens. Both of them consisted of excellent soldiers.

5. The armies of Dhritarashtra's party stood facing the west, the Pandavas stood facing the east,—all ready for fight. The Kuru troops looked like the army of the Danava chief, while the Pandava troops looked like the army of the celestials.

6. The wind blew from behind the Pandavas. The beasts of prey yelled, from behind the troops of your sons. The elephants, belonging to your son, could not bear the strong odour of the juice emitted by the large (Pandava) elephants.

7. Duryodhana rode on a lotus-complexioned elephant with its temples rent, adorned with a golden *Kaksha* and clad in steel armour. He was in the very centre of the Kurus. He was being adored by eunuchs and bards.

8—9. A white umbrella adorned with a golden chain, as effulgent as the moon, was held over his head. The ruler of Gandhara, Sukani, followed him with innumerable mountaineers of Gandhara. The venerable Bhishma was at the head of the army. With a white umbrella held over his head, with a white head dress (on his head) with a white bow and sword (in his hand), with a white banner (on his car) and with white horses (yoked to his car) he looked like a (great) white mountain.

10. In the division that was under Bhishma's direct command, were all the sons of Dhritarashtra, also Sala who was a countryman of the Valhikas, also all those Kshatriyas called Amvastas, also the heroic dwellers of the country of the five rivers.

11. The illustrious Drona, the preceptor of almost all the kings, with a bow in hand, and with never-failing heart, stationed on a golden car yoked with red horses, remained behind all the troops thus protecting them like Indra.

12. In the midst of all the troops fought Vardhakshatri, Bhuristava, Purumitra, Jaya, and the Salyas, the Matsyas and all the Kekeyas with their elephant corps.

13. The son of Saradwata, the warrior who ever fights in the front, that illustrious

great bow-man called Gautama, learned in all the modes of warfare, took up his position in the northern portion of the army with the Sakas, the Kiratas, the Yavanas and the Palavas.

14. That large force which was well protected by the great car-warriors of the Vrishni and the Bhoja races and also by the warriors of Saurashtra,—all well-armed and well-skilled in the use of arms,—the force which was under the command of Kritavarmana marched to the south of your army.

15. Ten thousand *Sansaptaka* car-warriors who were created for either the death or the fame of Arjuna, who were all greatly accomplished in arms, who intended to follow Arjuna at every step, marched out with the Trigartas.

16—17. O descendant of Bharata, in your army, there were one hundred thousand elephants of the greatest fighting powers. To each elephant was assigned one hundred car-warriors, to each car was assigned one hundred horse men, to each horse man, ten bowmen, to each bow-man, ten soldiers armed with shield. Thus, O descendant of Bharata, were your troops placed by Bhishma in battle-array.

18. On every succeeding morning your generalissimo Bhishma, the son of Shantanu, sometimes placed your troops in the human, sometimes in the celestial, sometimes in the Gandharva and sometimes in the Asura *Vyuhas*.

19. With innumerable great car-warriors, roaring like the very ocean, the army of Dhritarashtra's son, arrayed by Bhishma, stood ready for battle, facing the west.

20. O king, your army looked terrible, but the Pandava army appeared to me very large and invincible, for Arjuna and Krishna were its leaders.

Thus ends the twentieth chapter, the description of troops in the Bhagavatgita of the Bhishma Parva.

CHAPTER XXI.

(BHAGAVAT GITA PARVA)—Contd.

Sanjaya said :—

1. Seeing the vast army of Dhritarashtra's son, the son of Kunti, king Yudhisthira, filled with grief.

2. Having seen the impenetrable *Vyuh* formed by Bhishma and having concluded it

to be really impenetrable, the king became pale and he thus spoke to Arjuna.

3. "O mighty-armed hero, O Dhananjaya, how shall we be able to fight with the Dhritarashtra's son's army when the grandfather himself commands it.

4. Immovable and impenetrable is this Vyūha, formed according to the rules of the *Shastras*, by that chastiser of foes, Bhishma, of unfading glory.

5. O chastiser of foes, we are doubtful of success. How can victory be ours in the face of this (Kuru) army?"

6. O king, that chastiser of foes, Arjuna, thus spoke of your army to the son of Ptitha, Yudhisthira, who was in great grief.

7. "O king, hear how a few men, endued with every quality can defeat a large army.

8. O king, you are without malice, I shall therefore tell you of the means. The Rishi Narada as well as Bhishma and Drona know it.

9. In the days of yore, at the battle between the celestials and the Danavas, the Grandfather himself said (the following) to Indra and the other celestials.

10. 'They that are desirous of victory, do not so much conquer by might and prowess as by truth, compassion, piety and virtue.'

11. Therefore knowing the difference between piety and impiety and understanding what is meant by covetousness and having recourse to only exertion, fight without any arrogance, for victory is certain to be there, where righteousness is.

12. O king, for this reason, know that victory is certain to us in this battle. Narada said, 'Victory is certainly there where Krishna is.'

13. Victory is inherent to Krishna; it follows Madhava (Krishna); victory is one of his attributes, so is humility.

14. Govinda (Krishna) possesses might which is infinite. Even in the midst of countless foes, he is without and beyond all pains. He is the most eternal *Purusha*. Victory is certainly there where Krishna is.

15—16. In the days of yore, undestructible and invincible Hari appeared and thus spoke loudly to the celestials and the Asuras, 'Who amongst you would be victorious?' The conquered (the celestials) said, 'With Krishna in front we shall win victory.' It was through the grace of Hari that the celestials headed by Indra obtained (the sovereignty) of the three worlds,

17. Therefore I do not find any cause for sorrow. You have the lord of the universe and the lord of the celestials to wish victory to you."

Thus ends the twenty-first chapter, the colloquy between Arjuna and Yudhisthira in the *Bhagavat Gita* of the *Bhisma Parva*.

CHAPTER XXII.

(BHAGAVAT GITA PARVA).—Contd.

Sanjaya said:—

1. O best of the Bharata race, then king Yudhisthira, after placing his troops duly in battle-array against the army of Bhishma, thus spoke,

2. "The Pandavas have now placed their troops in counter-array in the way laid down in the *Shastras*. O sinless ones, fight with fairness with the desire of obtaining the highest heaven."

3. In the centre stood Shikandin and his men protected by Arjuna. Dhristadyumna was in the front protected by Bhishma.

4. O king, the southern division of the army was protected by that great bowman, the handsome Yuyudhana, that foremost of the Satwata heroes, who was equal to Indra himself.

5. Yudhisthira was on a car which was worthy of carrying Indra himself. It was adorned with an excellent standard decked with gold and gems. It was furnished with golden traces. He stood in the midst of his elephant corps.

6. His milk-white umbrella, with ivory handle, held over his head, looked exceedingly beautiful. Many great Rishis walked round the king uttering the words of praise.

7. Many priests, Brahmanas, Rishis, Siddhas, as they walked round him, chanted hymns in his praise. They wished him the destruction of his enemies by the help of *Japas* and *mantras*, efficacious drugs and various propitiatory ceremonies.

8. The illustrious Kuru chief then gave away to the Brahmanas kine, fruits, flowers, golden coins and cloths. He marched like Indra, the chief of the celestials.

9. Arjuna's car furnished with hundreds of bells, decked with gold, fitted with excellent wheels, endued with the effulgence of fire and yoked with best steeds, looked as brilliant as one thousand suns.

10. On this (grand) car, which was driven by Keshava (Krishna) stood the ape-bannered hero with Gandiva (bow) and arrows in his hand,—a great bowman whose equal there is none on earth of none will be.

11-13. He who assumes the most terrible appearance for crushing your sons, he who without any weapon but only with his bare arms pounds to dust men, horses and elephants,—that mighty-armed Bhimasena, that Vrikodara, accompanied by the twins (Nakula and Sahadeva) protected the (Pandava) car-warriors. Seeing the invincible Vrikodara like a fearful lion of sportive gait, like a proud leader of a herd of elephants, like the great Indra himself, your soldiers, with their strength weakened by fear, began to tremble like elephants sunk in mud.

14. O best of the Bharata race, then Janardana (Krishna) thus spoke to that invincible hero Gudakesha standing in the midst of his troops.

15. "He who scorches us with his wrath, he who stays in the midst of his forces, he who will attack our troops like a lion, he who has performed three hundred *Ashwamedha* sacrifices, that banner of the Kuru race that Bhishma, is yonder.

16. Innumerable troops cover him on all sides as the clouds cover the bright luminary, the sun. O best of men, killing the troops, fight with that foremost chief of the Bharata race.

Thus ends the twenty-second chapter, the colloquy between Krishna and Arjuna in the Bhagavatgita of the Bhishma Parva.

CHAPTER XXIII.

(BHAGAVATGITA PARVA).—Contd.

Sanjaya said :—

1. Having seen the army of Dhritarashtra's son approach with the desire to fight, Krishna spoke these words to Arjuna for his benefit.

The Deity said :—

2. "O mighty-armed hero, purifying yourself, utter, on the eve of battle, the hymn to Durga, so that you may defeat the foe."

Sanjaya said :—

3. Being thus addressed by the greatly wise Yasudeva, the son of Pritha, Arjuna

alighted from his car and chanted the following hymn with joined hands

Arjuna said :—

4. O lord of the *Yogins*, O dweller of the Mandara forest, O identified Deity with Brahma, I bow to you. O Goddess free from decrepitude and decay, O Kali, O wife of Kapala, O Deity of black and brown colour,

5. I bow to you. O giver of benefits to your devotees, O Mahakali, I bow to you, O wife of the universal destroyer, I bow to you. O proud one, O rescuer from dangers, O possessor of every auspicious attribute, I bow to you.

6. O goddess who has sprung from the *Katar* ace, O worshiped of all, O fearful one, O giver of victory, O victory itself, O bearer of the banner of peacocks' plumes, O wearer of ornaments,

7. O wielder of fearful spear, O holder of sword and shield, O the younger sister of the cowherd chief, O eldest one, O goddess born in the race of Nanda gopa,

8. O lover of buffalo's blood, O deity born in the race of *Kusika*, O wearer of yellow robes, O devourer of Asuras, O lover of battle, I bow to you.

9-10. O Uma, O Sakamvari, O white-coloured deity, O black-coloured goddess, O destroyer of Kaitava Asura, O yellow-eyed one, O various eyed one, O smoke-coloured eyed one, I bow to you. You are the Vedas, you are the *Smritis*, you are the highest virtue. You are propitious to Brahmanas who are engaged in sacrifices, you possess the knowledge of the past, you are ever present in the sacred abodes erected in your honour in the *Jamvudwipa*.

11. You are the science of Brahma among sciences, you are that sleep of creatures, which has no waking, O mother of Skanda, O possessor of the six attributes, O Durga, O dweller of inaccessible regions,

12. You are described as *swaha*, as *sadha* as *Kala*, as *kalita*, as *Saraswati*, as *Savitri*, the mother of the *vedas* and as the science of the Vedanta.

13. O great goddess, with my inner soul purified, I adore you. Let, through your grace, victory always attend me in the field of battle.

14. You always live in inaccessible regions where there is fear, in places of difficulty, in the abodes of your worshippers and in the nether region. You always vanquish the Asuras.

15. You are consciousness, you are sleep, you are illusion, you are modesty, you are

beauty. You are the twilights, you are the day, you are Savitri, you are the mother.

16. You are contentment, you are growth, you are light, you support the sun and the moon, you make them shine. You are the prosperity of those that are prosperous. The Sidhas and the Charanas see you in the Samadhi.

Sanjaya said:—

17. Knowing Partha's (Arjuna's) great devotion, Durga, who is always graciously inclined towards mankind, appeared in the sky. In the presence of Govinda (Krishna) she thus spoke to Arjuna.

The goddess said:—

18. "O son of Pandu, you will vanquish your enemy in no time. O invincible one, you have Narayana himself to help you."

19. You are incapable of being defeated by any foe, not even by the wielder of thunder-bolt (Indra).

Sanjaya said:—

Having said this, that boon-giving goddess disappeared.

20. The son of Kunti, (Arjuna), considered himself blessed by obtaining that boon. Partha then mounted his excellent chariot.

21. Then Krishna and Arjuna, both seated in one car, blew their celestial conchs. The man, who chants this hymn in the morning,

22—28. Has nothing to fear from the Yakshas, the Rakshasas and Pishachas. He will have no enemies. He will have no fear from snakes and all animals that have poisonous stings and teeth, and also from kings. He is certain to win victory in all disputes. If bound, he will be freed from the bonds.

24. He is certain to get over all difficulties, he is certain to be freed from thieves. He will ever win victory, and the goddess of prosperity.

25. He will live with health and strength for one hundred years. I have known all this through the grace of the greatly wise Vyasa.

26. Your wicked sons, however, having been entangled in the meshes of death do not, out of ignorance, know them to be Nara and Narayana.

27—28. Entangled in the net of death, they do not know that the last hour of their kingdom has come. Dwaipayana (Vyasa) Narada, Kanwa, the sinless Rama had dissuaded your son. But he did not accept

their words. Where there is piety there are glory and beauty. Where there is modesty there are intelligence and prosperity. Where there is righteousness, there is Krishna, and where there is Krishna, there is victory.

Thus ends the twenty-third chapter, the hymn to Durga in the Bhagavat Gita of the Bhishma Parva.

CHAPTER XXIV.

(BHAGAVAT GITA PARVA)—Contd.,

Dhritarashtra said:—

1. O Sanjaya, the warriors of which side first advanced to the fight? Whose hearts were filled with confidence and who were spiritless from melancholy?

2. In that great battle that makes every one's heart tremble, who were they who struck the first blow, were they my men or did they belong to the Pandavas? O Sanjaya, tell me all this in detail.

3. Among whose troops did the garlands of flowers and unguents emit fragrant scents? Whose troops with fearful roars uttered merciful words?

Sanjaya said:—

4—5. The warriors of both the armies were cheerful in the beginning. The garlands of flowers and unguents emitted equal fragrance. O best of the Bharata race, fearful was the encounter that took place between the troops arrayed for battle.

6. The loud sounds of musical instruments, mingled with that of the conchs and drums, and the shouts of brave warriors, that rose fearfully roaring at one another, were awful.

7. O best of the Bharata race, dreadful was the battle fought by the troops of both parties all staring at one another and all filled with joy. The elephants uttered terrible roars.

Thus ends the twenty-fourth chapter, the colloquy between Dhritarashtra and Sanjaya in the Bhagavat Gita of the Bhishma Parva.

CHAPTER XXV.

(BHAGAVAT GITA PARVA)—Contd.

Dhritarashtra said :—

1. What did my sons and the Pandavas do, O Sanjaya, when desirous of battle they all assembled on the holy field of Kukurketra ?

Sanjaya said :—

2. Seeing the Pandava army in battle-array, Duryodhanaya came to the Preceptor and said :—

3. "Behold, O Preceptor, the grand army of the Pandavas, drawn up in battle-array by your intelligent pupil the son of Drupada.

4. There are in it mighty bowmen, equals of Bhima and Arjuna in battle. There are Yujadhana, Virata and the great car-warrior Drupada.

5. There are Dhristaketu, Chekitan and valiant king of Kashi, Purujit, Kunti-Bhoja and that king of men, Sabhaya.

6. There are mighty Yudhamanyu, heroic Uttamaujas, Subhadra's son and sons of Draupadi, all great car-warriors.

7. O best of Brahmanas, learn, I shall tell you also for your information who are the most distinguished amongst us, and who are the leaders of my army.

8. Yourself, and Bhishma, and Karna, and ever-victorious Kripa, Ashwathama, Vikarna and the son of Shaumadatta.

9. There are (besides these) many warriors, all well-skilled in the art of war and (all) armed with various weapons, ready to die for me.

10. Our army protected by Bhishma is unlimited (more than sufficient); their army protected by Bhima is limited, (may be sufficient).

11. Therefore all of you, place yourselves at the head of your respective phalanx, and protect (and support) Bhishma only."

12. Then the oldest of the Kurus, the mighty grandsire Bhishma, roaring like a lion, blew his conch, thus affording him (Duryodhana) great delight.

13. And then conchs, drums, trumpets and cymbals were all at once sounded, and there rose a great uproar (from all sides).

14. Then Madhaba (Sakrishna) and the son of Pandu (Arjuna) seated in a great car yoked with white steeds, blew their celestial conchs.

15. Hrishiksha blew the *Panchajanya*, Dhananjaya *Debdatta*, and the doer of fearful deeds, Bhima his great conch *Paundra*.

16. The son of Kunti, king Yudhishthira, *Ananta Bejaya*, and Nakul and Shahadeva *Sughosha* and *Mani Pushpaka* respectively.

17. The great Bowman the king of Kashi, the mighty car-warrior Shikhandin, Drishtadyumna, Virata, and ever-victorious Shatyaki,

18. Drupada, and the sons of Draupadi, and the mighty armed son of Subhadra, O king of all the world, each blew his conch separately.

19. Echoing heaven and earth, the tumultuous din rent the hearts of Dhritarashtra's people.

20. O king of the world, the ape-standard son of Pandu seeing Dhritarashtra's people marshalled in battle bent, and missiles having been just began to be discharged, raised up his bow, and spoke thus to Hrishikesh :—

21. "O undeteriorating one, place my car between the two armies,

22. While I see those who stand here desirous of battle, and with whom I shall have to fight in this war-struggle.

23. I shall see those who have assembled here to fight, wishing to do good to the evil-minded son of Dhritarashtra."

Sanjaya said :—

24. O Bharata, thus addressed by Guda-kesh (Arjuna), Hrishikesh, placing the excellent car between the two armies,

25. In front of Bhishma, Drona and all the kings of the earth, said, "Behold, Partha, the assembled Kauravas."

26. Partha saw in the two armies fathers, grand-fathers, preceptors, maternal uncles, brothers, sons, grandsons, friends, fathers-in-law, and well-wishers.

27. Seeing in the two armies all friends and kinsmen (present), the son of Kunti was overcome with pity, and with great dependency said :—

28. "Seeing, O Hrishikesh, these kinsmen present here with the desire to do battle my limbs are languid, my mouth is dried up.

29. My body trembles, my hairs stand on end, my *Gandiva* (bow) slips from my hand and my skin burns.

30. I am unable to stand, my mind is whirling and I see, O Keshub, evil omens.

31. I don't see any good by killing kinsmen in this battle. I desire, O Krishna.

neither victory nor sovereignty, nor pleasures.

32. What is sovereignty, what is enjoyment, what is even life to us, O Govinda, when those, for whose sake we wish to have sovereignty, enjoyments and pleasures (in this world),

33. Are all present here in this battle, giving up all hopes of life and wealth! Preceptors, fathers, grand-fathers and sons,

34. Maternal uncles, fathers-in-law, grandsons, brothers-in-law and relatives,—I do not desire to kill them, O Madhusudana, even if they kill me,

35. Not even for the sake of the sovereignty over the three worlds, much less for that of this earth! What pleasure will be ours, O Janardana, by killing Dhritarashtra's sons!

36. Even killing these felons, we shall incur sin. Therefore, it is not proper that we shall kill our own kinsmen, these sons of Dhritarashtra. How can we, O Madhava, be happy by killing our own relatives?

37. If they, blinded by avarice, cannot see the sin they commit by exterminating the (Kuru) race, and playing enmity with friends,

38. Why should we not, O Janardana, who know that sin is the result of exterminating the race, learn to desist from it?

39. On the extinction of a family, the old and ever continuing family-rites are destroyed, (no body being alive to solemnise them). When religious rites are thus destroyed, sin predominates over all.

40. From the predominance of sin, O Krishna, women become corrupt, and then O descendant of Vrishni, cross-breeds (mixed-castes) are born.

41. Such cross-breeding leads both the exterminator of the race and the race itself to hell. The (deceased) ancestors whose *sradha* ceremonies have ceased, (to whom children have stopped to give food and water), fall (from heaven to hell).

42. Both the caste and family-rites of the exterminators of the race, (who are) guilty of the sin of cross-breeding, are destroyed.

43. We have heard, O Janardana, that those whose family-rites are thus destroyed, live for ever in hell.

44. Alas, we are engaged in committing a great sin! We are to kill our own kinsmen for the greed of the pleasures of sovereignty!

45. Better would it be if unretaliating and unarmed myself, the armed sons of Dhritarashtra kill in battle!

Sanjaya said:—

46. Having thus spoken on the field of battle, Arjuna, with a sorrowful heart, sat down on the car, casting aside his bow and arrows.

Thus ends the twenty-fifth chapter, Arjuna's dejection of mind in the Bhagavatgita of the Bhishma Parva.

CHAPTER XXVI.

(BHAGAVAT GITA PARVA)—

Continued.

Sanjaya said:—

1. To him, whose heart was overcome with pity, whose eyes were full of tears, who was dejected and desponding, the slayer of Madhu (Krishna) spoke thus:—

2. "Whence, O Arjuna, has come upon you in this great crisis such delusion,—a delusion unworthy of the Aryans, irreligious (undeserving of heaven) and breeder of infamy?

3. Be not effeminate, Partha. It does not suit you. Arise, O terror of foes, shake off this mean weakness of heart."

Arjuna said:—

4. "O slayer of enemies, O slayer of Madhu, how shall I attack in this battle with arrows Bhishma and Drona, deserving of my worship?

5. It is better for one to live on alms than to kill (such) preceptors of great glory. By killing preceptors, even if they are eager for worldly gains, it would be enjoying blood-gained pleasures.

6. We do not know which of the two is better for us,—to vanquish or to be vanquished? Even those, whom having killed we do not desire to live, those sons of Dhritarashtra, stand before us!

7. I am afraid of the sin of race extermination. I am confounded about my duty. I ask you,—tell me what is assuredly good for me. I am your disciple, instruct me; I am at your disposal.

8. Even if I get the undisputed sovereignty over the most prosperous kingdom of the world, or that over the celestials, I do

not see that which can remove my grief most painful (killing) to my senses!"

Sanjaya said:—

9. Having spoken thus to Hrishikesh, O terror of foes, Gidākesha said to Govinda, "I shall not fight"; and remained silent.

10. To him, who was overcome with despondency in the midst of the two armies, Hrishikesh thus spoke smiling.

The great one said:—

11. "You grieve for those that deserve no grief; and (at the same time) you utter words of wisdom. (But) men of knowledge do not grieve for the living or for the dead,

12. Neither I, nor you, nor these kings were ever non-existent; (and again) none of us will hereafter cease to exist.

13. As childhood, youth and old age are (changes) in the body of man, so death is but a change of this body to another. A man of knowledge is not deluded by it.

14. The contacts of senses (with external objects), O son of Kuntī, which produce cold, heat, pleasure and pain, are not permanent, having beginning and end. Therefore, O Bharata, bear them.

15. The man, who is learned in true knowledge, whom they (contact of senses) afflict not, and to whom pain and pleasure are alike, merits *Moksha* (final emancipation).

16. There is no existence of that which is *Aśat* (unreal), and there is no non-existence of that which is *Sat* (real). The truly learned men perceive the correct conclusion of the both.

17. Know, that which pervades all this (universe) is indestructible. None can destroy that imperishable (principle).

18. The (material) body (only) of the everlasting, indestructible, infinite and embodied Self is said to be perishable. Therefore, O Bharata, engage in battle.

19. He, who thinks that It (the great Self in man) is the killer and he who thinks that It is killed, both know nothing. It neither kills, nor is killed.

20. It is never born. It never dies; having existed, it does not exist no more. Unborn, everlasting, unchangeable, ancient, It is not killed, its body being killed.

21. How and whom can that man, O Partha, who knows It (self) to be unborn, indestructible, everlasting and imperishable, kill or come to be killed?

22. As a man, casting off worn-out clothes, puts on other new ones, so embodied

Self, casting off old bodies, enters into other new ones.

23. Weapon does not cut It; fire does not burn It; water does not moisten It, and wind does not dry It.

24. It is said that It is not to be burnt, not to be moistened and not to be dried up. It is everlasting, all-pervading, stable, firm, eternal, ever-continuing, not perceivable, inconceivable and unchangeable.

25. Therefore knowing It (the great Soul in man) to be such, you ought not to grieve.

26. (And again) if you think, O mighty armed, that It (Self) constantly takes birth and constantly dies, even then you ought not thus to grieve.

27. For, death is certain to one who is born; and birth is certain to one who is dead. Therefore, for such unavoidable things, you ought not to grieve.

28. In the beginning, O Bharata, all beings are unmanifest, in the middle they are manifest, and after destruction, they are unmanifest again. What lamentation could there be then for it?

29. One sees it as a wonder, another speaks of it as a wonder; others again hear of it as a wonder; but even hearing of it, no one understands it.

30. This indestructible embodied Self, O Bharata, is in the bodies of every one; therefore, you ought not to grieve for (the death of) all beings.

31. (And again) looking to your own duty pertaining to your caste, you ought not to waver; for there is nothing better for a *Kshatrya* than a righteous battle.

32. Happy are those *Kshatrya* who obtain such battle to fight,—a battle coming of itself and being the open gate to heaven.

33. If you will not fight this righteous battle, you will incur sin for abandoning your own duty and fame;

34. And all men will proclaim your everlasting infamy. To him, who is honoured, infamy is a greater (calamity) than death.

35. And all great car-warriors will think that you abstain from the battle through fear. You will be lightly thought of by those who honoured you before.

36. Decrying your power, your enemies will say things unutterable. What can be more painful than this?

37. If killed, you will attain to heaven; and if victorious, you will enjoy the whole world. Therefore, being resolved to fight, arise, O son of Kuntī.

38. Considering pleasure and pain, gain and loss, victory and defeat, all the same, be ready for fight; and then, you will incur no sin.

39. The knowledge now imparted to you is relating to *Sankhya* (the mystery of knowing Self). Now listen to *Yoga*, (the mystery of living in Self), which, if well-possessed, O Partha, cuts off *Karma bandhana* (the law of re-births, resulting from the effects of actions).

40. In this (Yoga) even the first attempt is not fruitless; there are no obstacles in it. Even a little of this delivers one from the great danger (of worldly births).

41. In this, O son of Kuru, there is mind's but one state, consisting of firm devotion; whereas undevisotional men's minds are many-branched and attached to endless pursuits.

42-43. Those that are not learned, those that delight in the *Vedas*, those that say that there is nothing else, those that are fond of worldly pleasures, those that regard heaven as the highest object for acquisition, say flowery words on the birth resulting from the fruits of actions, and on multifarious rites that promise to give wealth and enjoyments.

44. Devotional feelings never arise in those, whose minds have been stolen by the words of the lovers of enjoyment and wealth.

45. The *Vedas*, O Arjuna, relate of the three qualities. Be free from them,—by being unaffected by the pairs of opposites i. e., (heat and cold; pain and pleasure); by preserving courage; by being free from anxiety for new acquisitions, or from anxiety for the protection of old ones, and by being self-possessed.

46. The (water of the) small tank serves the same purposes as (that of) the great lake. Like the above, the *Bramhana*, learned in devotion, serves the same purposes as those of all the *Vedas*.

47. Your concern is only with actions, never with their fruits. Let not the fruits of actions be your motive. (At the same time) let not your inclination be towards nation.

48. Casting off all attachments, considering success and non-success the same, O Dhananjaya, perform actions. Such equanimity is called *Yoga*.

49. Religious rites, O Dhananjaya, is far inferior to devotion; therefore take shelter in devotion. The men who look to the fruits of their actions are pitiable.

50. Devotional men do not see the difference between good and bad works in this world. Therefore apply yourself to devotion. Cleverness in action is devotion.

51. The wise, possessed of devotion, giving up the fruits of action and being freed from shackles of births, repair to the place where there is no unhappiness.

52. When your understanding (mind) has gone beyond all delusion, then will you attain to the indifference to all that you have heard or will hear.

53. When your mind, confounded by (all) that you have heard, will stand firm in contemplation, then will you acquire devotion.

Arjuna said:—

54. "What are the characteristics, O Keshava, of one whose mind is steady, and whose understanding is devotional? How does the man of steady-mind speak, how does he sit, how does he move?"

The great One said:—

55. "When a man, O Partha, abandons all his mental desires, and becomes pleased in his self by his own self, is called one of Steady-Mind.

56. Who is not moved in misery, who has no cravings for pleasure, and who is freed from attachment, anger and fear, is called the Sage of Steady-Mind.

57. His mind is steady who has no attachment for any thing; and who neither feels exultation, nor aversion on receiving either the good or the bad.

58. His mind is steady who withdraws all his senses from all the (worldly) objects of senses, as a tortoise withdraws his limbs.

59. The objects of senses draw back from an abstinent person, but not so his passions. But the passions fly from him who has seen the Supreme.

60. The madly boisterous senses, O son of Kunti, steal by force the mind of even that wise man who is striving (for emancipation).

61. The man of *Yoga* solely depends upon Me, keeping all his senses under control. His mind is steady who has controlled his senses.

62. Pondering over worldly matters breeds attachment for them; from this attachment desire is produced; from desire anger is begot.

63. From anger is produced the want of discrimination; from want of discrimination, confusion of memory; from the con-

fusion of memory, loss of reason; and from loss of reason, final destruction (ruin).

64. The self-controlled man, who moves among the objects of senses, having his senses under his control, and being free from affection or aversion, attains to peace.

65. Peace being attained, all his miseries are destroyed. He, whose mind has attained to peace, soon becomes steady.

66. Undevotional man has no understanding, he has no contemplation, he has no peace. And where is happiness for him who has no peace?

67. The understanding of that man is destroyed whose mind follows the roving senses, as the wind destroys a boat in a sea.

68. Therefore, O mighty armed, his mind is steady whose senses are brought under control from all objects of senses.

69. When it is night for all beings, the self-controlled man is wide awake; when all men are awake, then such sages would see night.

70. He, in whom all objects of senses enter,—like the ocean in which various waters enter, but do not make any increase or decrease,—attains to peace, but not he who desire to have objects of senses.

71. The man, who moves about casting off all desires, and being freed from attachments, cravings for things, and egoism (pride), attains to peace.

72. This is, O Partha, living in Self (God.) After attaining it, no delusion exists; and remaining in this state at the time of one's death, one attains to *Brahma Nirvana*."

CHAPTER XXVII

(BHAGAVATGITA PĀRVA)—

Continued.

Arjuna said:—

1. "If knowledge, O Janardana, O Keshava, is considered by you superior to action why then do you prompt me to this fearful action?

2. You confound my mind by equivocal words, (praising action once and praising knowledge next). Tell me definitely what is good for me."

The great one said:—

3. "I have told you, O sinless one, there are two paths in this world, that of the *Sannyas* by *Jnana-yoga* (knowledge) and that of *Yogas* by *Karma-yoga* (action).

4. Man does not attain freedom from action by not performing action. By asceticism also, he does not attain to final emancipation.

5. None ever remains for a moment without performing some action. All perform actions impelled by the qualities (laws) of Nature.

6. The deluded man, who, controlling his organs of actions, ponders in his mind over the objects of senses, is a hypocrite.

7. But he, who restraining his senses by his mind, performs *Karma-yoga* by the organs of actions, is superior (to all).

8. Therefore, always perform action, for action is better than inaction; and your body cannot be supported (kept alive) without performing action.

9. The world is bound in (by the laws) of action, except the action of Sacrifice. Therefore, O son of Kunti, being free from attachment, perform actions.

10. In olden times, Creator, having created men with Sacrifice, said:—"Multiply by this. May it be the giver of all that you desire.

11. Please the celestials by this (Sacrifice); may the celestials please you. Thus pleasing each other you will attain to the highest good."

12. Being pleased by the Sacrifice, the celestials will give you your desired enjoyments. Therefore, he who enjoys himself without giving to the givers (celestials) is a thief.

13. The good men, who eat the leavings of the Sacrifice, are freed from all sins, but the bad men, who cook food for themselves, incur sin.

14. Creatures are the out-come of food. Food is produced by rain. The rain is produced by Sacrifice. The Sacrifice is produced by action.

15. Action is produced from *Brahma*; *Brahma* is produced from the Imperishable. Therefore, all-pervading *Brahma* is always in the Sacrifice.

16. The sensual sinful man, who does not conform, O Partha, to this Revolving Wheel, lives in vain.

17. But the man, who is attached to his own Self, who is pleased with his own Self, and who is contented with his own Self, has no actions to perform.

18. He has no concern in actions done or not done in this world. Nor has he any dependence on any being.

19. Therefore, being freed from all attachments, perform actions. For, the

man who performs actions without attachment, attains to the Supreme.

20. By performing actions alone, Janaka and others attained to final emancipation (Siddhi). (And again) having regard to keeping the people to their rites, you ought to perform actions.

21. Whatever a great man does, so do the masses. What great men consider authorities, the mass follow.

22. There is, O Partha, nothing to do for Me in the three worlds. I have nothing to acquire which has not been (already) acquired; still I do perform actions.

23. If, O Partha, out of idleness I do not engage in actions, all men would follow my example.

24. If I do not perform actions, all the worlds will be destroyed. I shall be the cause of cross-breeds, and I should be the ruining of the people.

25. Ignorant men act with attachment to actions; but the learned act without attachment to actions. Desiring to stick men to their duties,

26. A wise man should not confuse the mind of the ignorant who are attached to actions. He should make them take to actions, by himself acting without attachments.

27. Every thing in every way is done by the qualities (laws) of Nature (alone). He whose mind is deluded by egoism considers himself the doer of actions.

28. But, O mighty-armed, the wise men, who know the difference (of Self) from qualities (laws of Nature) and from actions, feels no egoism, knowing that qualities deal with qualities.

29. The man of perfect knowledge should not shake the belief of the men of imperfect knowledge, who, being deluded by the qualities of Nature, form attachments to the actions done by the qualities (laws) of Nature.

30. Therefore, dedicating all actions to Me, and knowing the Mystery of Self, engage in battle without desires, without any feelings (for any body) and without any mental trouble.

31. Those men who without cavil always follow my this opinion, being full of faith, are released from Karma-bondage.

32. Know, those men, that carp at my person and do not follow it, are devoid of knowledge and benefit of all knowledge and wisdom.

33. Even a man of knowledge acts according to his own nature. All beings follow

Nature. What then restraints (of the organs of action) will avail?

34. All senses have each their likes and dislikes for respective fixed objects. But no one should be under their control, for they are one's (great) opponents, (hinderances to final emancipation).

35. One's own Dharma, even if imperfectly performed, is superior to the perfectly performed Dharma of others. Death is preferable in performing one's own Dharma for the Dharma of others is dangerous."

Arjuna said :—

36. "Then, O descendant of Vrishni, by whom impelled does man commit sin, though unwitting, as if driven by (some mysterious) force?"

The great One said :—

37. "It is Desire, it is wrath, born of the qualities of Passion (Raja Guna). It is greatly ravenous; it is greatly sinful. Know this to be the great enemy in this world (for final emancipation).

38. As fire is enveloped by smoke, a mirror by dust, the fetus by the womb, so this (true knowledge) is enveloped by Desire.

39. O son of Kunti, the knowledge is always enveloped by this constant enemy of the man of knowledge. Desire, is like an insatiable fire.

40. It is said that its seat is in the senses, in the mind and in the understanding. By their help it deludes man, enveloping his knowledge.

41. Therefore, O best of the Bharata race, bringing your senses under control, cast off this sinful thing which destroys both Knowledge and Science (experience).

42. It is said, great are the senses (over material body); greater than the senses is the mind; greater than the mind is the understanding. That which is greater than the understanding is the (Self).

43. Thus, O mighty-armed, knowing that which is greater than understanding, (i. e., Self), restraining Self by Self, destroy this unconquerable enemy, Desire.

CHAPTER XXXVIII.

(BHAGAVATGITA PARVA)-

Continued.

The great One Said :—

1. "I told this imperishable (system of) Yoga to Vivasvata; Vivasvata declared it to Manu; Manu declared it to Ikshvaku.

2. Coming down thus, from generation to generation, it became known to the royal sages. But, O terror of foes, this *Yoga* was lost to the world by long lapse of time.

3. You are my devotee and friend; I have, therefore, told you that old *Yoga* today, for it is a great Mystery."

Arjuna said:—

4. "Later is Your birth; prior is the birth of Vivaswata. How then shall I know that you first told it?"

The great one said:—

5. "Many births of yours and mine, O Arjuna, have taken place. I know them all, O terror of foes, but you know not.

6. Though I am unborn (having no birth); though I am imperishable, though I am master of the elements, yet, out of my *Maya* (power of illusion) I take birth, resting on (material) Nature.

7. Whosoever, O Bharata, virtue languishes and sin predominates, I create myself.

8. I take birth, age after age, for the protection of the good and the destruction of the wicked, and for the establishment of piety (true religion).

9. He, who truly knows my these (wilful) births and wonderful deeds, after casting off his body, is not born again. He comes to Me.

10. Many holy sages, who are freed from attachment, fear and wrath, who are full of Me and who depend upon Me, have attained to my essence.

11. I bestow my favours (on all men) in the way in which they worship Me. All men, O Partha, follow in my path, in every way.

12. Desiring success of actions, men worship the Celestials (such as Indra &c), for in this world the success of action is soon attained.

13. According to qualities and (fruits of) actions, I have created four castes. Though I am their Creator, yet know me as being not a Creator and not perishable.

14. Actions do not touch me. I have no attachment in the fruits of actions. He who knows me as such is not tied down by actions.

15. Knowing this, men of old, desirous of emancipation, performed actions. Therefore, you too perform action, as was done by men of old in olden times.

16. Even men of true knowledge is confused about what is action and what is inaction. I shall speak to you about that

action, learning which you will be freed from the (worldly) evils.

17. One must know what is action, one must also know what is forbidden action, and one must again know what is inaction. The nature of action is abstruse.

18. He, who sees inaction in action, and action in inaction, is a wise man, a *Yogee*, and a doer of all actions.

19. The learned men call him wise whose all actions are free from desires and will; and whose actions are burnt down by the fire of knowledge.

20. Getting rid of the attachment (desire) for the fruits of actions,—being ever contented, and depending on none, although (such men) engages in action, they do nothing at all.

21. Being devoid of desires and having the mind and the senses under control, casting off all concerns, he, who performs action for the preservation of the body, incurs no sin.

22. Being contented with what is earned spontaneously, rising superior to the pairs of opposites, being free from all jealousy, (such a man), being equable in success or failures, is not fettered by actions, although he performs actions.

23. The acts of the man who is devoid of attachment, who is free from passions and whose mind is steady in knowledge, are all destroyed.

24. *Brahma* is the vessel of libation, *Brahma* is the libation itself, *Brahma* is the fire, *Brahma* is the power of libation to him who thus meditates upon *Brahma* in all his actions, *Brahma* is the goal to which he proceeds.

25. Some *Yogees* perform the Sacrifice to the Celestials, others (however) offer up (such) Sacrifice in the Sacrifice of *Brahma*-Fire.

26. Others offer up in the fire of Self-restraint all his senses, such as the senses of hearing and others. Others again offer up the objects of sense, such as sound into the fire of senses.

27. Others offer up all the actions of the senses, and those of the life-breaths, into the *Yoga*-fire of self-restraint, kindled by knowledge.

28. Some perform the Sacrifice for gaining possessions, some the Sacrifice of penance; others again Sacrifice of concentration of mind; some perform the Sacrifice of Vedic study, some that of knowledge, others again the Sacrifice of asceticism of rigid vows.

29. Some offer up the upward life-breaths to downward life-breaths, and the downward life-breaths to upward life-breaths. Stopping up the motions of both the upward and downward life-breaths, some devote themselves to the restraint of the life-breath itself. Others, who take limited food, offer the life-breath to life-breath.

30. All these men, learned in the (various) Sacrifices, having their sins destroyed by Sacrifice, and eating the remnants of the Sacrifice, which is ambrosia, go to the eternal *Brahma*.

31. O best of Kurus, this world is not for those who do not perform any Sacrifice, what to speak of the future world!

32. Thus Sacrifices of various sorts are in the Vedas. Know them all as the results of actions; and knowing this, you will be freed (from the fetters of the world).

33. The Sacrifice of knowledge, O terror of foes, is superior to the Sacrifice for gaining possessions (in this world or in the future), for, O Partha, all actions are wholly and fully comprehended by knowledge.

34. Learn knowledge by reverently saluting the learned, by asking them questions, by doing service to them. The men of knowledge and the men that know the Truth, will teach you knowledge.

35. Having learnt it, O son of Pandu, you will not again fall into delusion. And by means of it, you will see all beings first in yourself and then in Me.

36. If you be the greatest sinner amongst all sinful men, you will (still) cross over the ocean of your sin by means of the boat of knowledge.

37. As, O Arjuna, a blazing fire reduces all wood to ashes, so the fire of knowledge reduces all actions to ashes.

38. There is nothing in this world which so much purifies (man) as knowledge. The man, perfected by *Yoga*, learns it within himself in time.

39. The man of faith, the man of assiduousness, the man of self-restraint, obtains knowledge; and obtaining knowledge, he gains the highest tranquillity (*Mukti*) without delay.

40. He, who is ignorant, who has no faith, and whose mind is full of misgivings and doubt, is lost. Not this world, not the next, not (any) happiness is for him whose mind is full of doubts.

41. Actions, O Dhananjaya, do not fetter him; who is self-possessed, whose doubts have been removed by knowledge and who has placed all his actions in *Yoga*.

42. Therefore, Oh descendant of Bharata, destroying with the sword of knowledge these misgivings of yours produced from ignorance, engage in *Yoga* of action,—Arise.

CHAPTER XXIX.

(BHAGAVATGITA PARVA)—

Continued.

Arjuna said :—

1. "O Krishna, you praise Karma Sanyasa (renunciation of action) and also Karma *Yoga* (the pursuit of action). Tell me definitely, which of the two is superior?"

The great One said :—

2. "Both renunciation of action and pursuit of action are means for emancipation. But of these two, pursuit of action is superior to renunciation of action.

3. He, who has no aversion and no desire, should for all times be considered an ascetic. For, O mighty-armed, he, who is free from the pairs of opposites, is easily released from the fetters of the world.

4. Fools, not wise men, say that *Shankhya* (renunciation of action to know God) and *Yoga* (pursuit of action living in God) are distinct. He who practises one, fully earns the fruits of the both.

5. The place which the follower of *Shankhya* obtains; is also gained by the followers of *Yoga*. He sees truly who sees the *Shankhya* and the *Yoga* as one and the same.

6. O mighty-armed, asceticism is difficult to be attained without the *Yoga of action*. The sage, possessed of *Yoga of action*, attains to *Brahma* without delay.

7. He, who is possessed of *Yoga*, whose mind is pure, who is self-restrained, who has controlled his senses and who sees his self in every being, is not fettered by performing actions.

8—9. The man of knowledge, the man of *Yoga*, thinks,—*I am doing nothing*. When he sees, hears, touches, smells, eats, moves, sleeps, breathes, talks, throws out excretions, takes, opens and closes his eye-lids, he thinks that his senses (merely) deal with the objects of senses.

10. He, who performs actions, dedicating them to *Brahma* and casting off all attachments for their fruits, is not touched by sin, as the lotus-leaf is never wet with water.

11. The *Yogees* perform actions, attaining purity of self, the body, the mind, the

understanding, even the senses, being free from all attachments.

12. The *Yogee*, abandoning the desire for the fruits of actions, attains to the highest tranquility, and the *Non-yogee*, being attached to the fruits of action, is tied down (to re-births) on account of desire.

13. The self-restrained embodied self (man), renouncing all actions by his mind, (but performing actions by his body) lives at ease within the city of mine gates, (his body) doing nothing and causing nothing to be done.

14. The Lord does neither create, the capacity of action in man, nor the cause of actions, nor the connection of action and its fruits. The Nature only works.

15. The Lord receives no one's sins, nor virtues of any. Knowledge is enveloped by ignorance. For this reason creatures are deluded.

16. To those who have destroyed this ignorance by the knowledge of Self, this knowledge like the Sun shows forth the Supreme.

17. Those, whose mind is in Him, whose very self is He, who is devoted to Him, whose goal is He, depart, never to return, their sins having been destroyed by knowledge.

18. The truly wise men look on *Brahmana*, endued with learning and humility, and on a cow, an elephant, a dog and a *Chandala*, as all alike.

19. Even here the material world is conquered by those whose minds rest on equability. As *Brahma* is faultless and equable, therefore they rest in *Brahma*.

20. The man, who rest in *Brahma*, whose mind is steady, and who is not deluded, does not exult on obtaining any thing agreeable or does not grieve for getting any thing disagreeable.

21. One, whose self is not attached to external objects, obtains the happiness that is in one's self; and he, having his self united with *Brahma*, obtains the happiness which is imperishable.

22. The pleasures, derived from objects of sense, are the sources of misery and they have a beginning as well as an end. Therefore, O son of Kunti, a wise man does not feel any pleasure in them.

23. He who is able to bear the agitation of desire and wrath, even in this world, before the dissolution of the body, is united with God: he is happy.

24. That *Yogee*, whose happiness is within himself, whose recreations are within himself, and whose light comes from within

himself, becoming one with *Brahma*, obtains *Brahma Nirvana* (Self extinction in God.)

25. The *Rishis*, whose sins are destroyed, whose misgivings are perished, who are self-restraint and who are engaged in doing good to all beings, obtain *Brahma Nirvana*.

26. Absorption in *Brahma* here in this world and hereafter in the next is obtained by those *Yogees* who are free from wrath and desire, whose minds are under control and who have the knowledge of Self.

27—28. The *Yogee*, who being intent to obtain emancipation, has restrained his senses, mind and understanding, who is freed from desire, wrath and fear, who, excluding from his mind all external objects of sense, directing his sight between the brows, mingles into one the upward and the downward life-breaths and make them pass through the nostril, is sure to obtain emancipation.

29. He, who knows Me as the enjoyer of all sacrifices and penances, the great Lord of all the worlds and the friend of all creatures, obtains peace."

CHAPTER XXX.

(BHAGAVATGITA PARVA)—

Continued.

The great One said:—

1. He, who performs actions that ought to be performed, regardless of their fruits, is a *Sanyasi* or *Yogee*, but not he who discards the sacrificial fire and abstains from all actions.

2. To the devotees who are free from desire and wrath, and a *Yogee* who has not renounced all his resolves,

3. To the sage who desires to rise to *Yoga*, action is said to be the means; and when he has risen to *Yoga*, *Shamadhi* (cessation of all actions) is said to be the means.

4. When one is no longer attached to the objects of sense, nor to actions, and when one renounces all his resolves, then is he said to have risen to *Yoga*.

5. One should elevate his self by self; one should not degrade his self; a man's self is his friend, and his own self is also his enemy.

6. To him, who has subjugated his self, his self has become a friend; but to him, who has not subjugated his self, his self behaves like an enemy.

7. The self of one who has subjugated his self, and who has attained peace, is absolutely fixed in itself in the midst of cold and heat, pleasure and pain, honour and dishonour.

8. That *Yogee* is said to have risen to *Yoga*, whose self is contented with knowledge and science (experience), who is unmoved, who is self-restrained, and to whom clay, stone and gold are alike

9. He is distinguished above all others who considers alike his well-wishers, friends and enemies, and those that are indifferent, and those that take part with both sides, and those who are objects of hatred and those that are related to him and those that are good and those that are wicked.

10. A devotee, remaining in a secluded place, should always devote his mind in contemplation, along with his mind, and self-restrained, with no expectations, and with no concern (with any thing.)

11-12. Fixing his seat firmly on a clean spot, not too high and not too low, and spreading over it a piece of cloth, a deer-skin and *kusa* (grass),—there, seated on that seat, with his mind fixed on one point, and restraining his mind and senses, one should practise contemplation for the purification of his self.

13. Holding body, head and neck even, unmoved and steady, and fixing his sight on the tip of his own nose, and without looking about in all directions,

14. With his self in tranquillity, freed from fear, adhering to the practices of *Brahmacharies*, he should restrain his mind, fix his heart on Me and sit down, regarding Me as his final goal

15. Thus constantly devoting his self to abstraction and contemplation, the *Yogee*, whose mind is restrained, attains that peace which culminates in final absorption and assimilation with Me.

16. Devotion is not achieved by the man, O Arjuna, who eats too much, or eats nothing, who is addicted to too much sleep, or is always awake.

17. The devotion that destroys misery is achieved by the man who is temperate in food and amusements, who toils duly in all his works and who is temperate in both sleep and vigils.

18. When his mind, having been well restrained, becomes fixed on one's own self, then, that man, being indifferent to all objects of desire, is called a *Yogee*.

19. A light, in a place where there is no air, flickers not: this has been cited as a simile to a *Yogee* whose mind has been

restrained, and who devotes himself to abstraction.

20. That (state) in which mind, being restrained, ceases to work, in which one, seeing the self by self, is pleased in self,

21. In which one experiences that infinite felicity which is beyond the sphere of the senses, and which *Buddhi* (understanding) can only grasp, and adhering to which one never swerve from the truth,

22. Acquiring which one considers no other acquisition higher than it, and adhering to which, one is not moved even in the greatest misery,

23. That state should be understood to be called *Yoga*, in which there is a complete severance of all connection with pain. Such *Yoga* should be practised with steadiness, and with an undepending heart.

24. Abandoning without exception all desires, that are produced from resolves, and restraining by mind only the entire group of the senses,

25. One should, by slow degrees, cease to think the objects of senses, with the help of his understanding, and controlled by patience, and then directing his mind to self.

26. Whereas the restless and unsteady mind wants to stray away, one should always restrain it and fix it steadily on the self alone.

27. To such a *Yogee*, whose mind is in peace, whose passions have been suppressed, who has become one with *Brahma*, and who is free from sin, highest felicity indeed comes by itself.

28. Thus constantly devoting his self to abstraction, a *Yogee*, being freed from sin, easily achieves the supreme happiness,—namely the contact with *Brahma*.

29. I am never lost to him, and he is never lost to Me, who sees Me in every thing, and sees every thing in Me.

30. He, who has devoted his self to abstraction, looking alike on everything, sees his self in all creatures in his self.

31. He, who worships Me abiding in all creatures, and thinking that all is one, lives in Me, whatever may be the mode of his living.

32. The *Yogee*, O Arjuna, who casts an equal eye everywhere, looking alike pain and pleasure, and considering all things as his own self, and the happiness and the misery of others as his own, is deemed to be the best."

Arjuna said:—

33-34. "I cannot see, O destroyer of Madhu, how can this *Yoga by-Equanimity*, which you have declared to me, be made to have a continual existence. For, O Krishna, mind is fickle, boisterous, perverse and obstinate; and I think to restrain it is as difficult as to restrain the wind."

The great One said:—

35. "The mind, O mighty-armed, is surely difficult to be restrained, and it is restless. With constant practice, however, and with the abandonment of desire, O son of Kunti, it may be restrained."

36. It is my belief that devotion is difficult to be achieved by one who does not restrain his self. But it can be achieved through proper expedients by one whose mind is restrained and who is assiduous."

Arjuna said:—

37. "What is the end of him, O Krishna, who has not earned success in devotion, being not assiduous, and having a mind shaken off from devotion, though full of faith?"

38. Does he, O mighty-armed, having fallen from both, go to ruin like a broken cloud, being without support and deluded of the path to *Brahma*?

39. It is you, O Krishna, who can entirely destroy this doubt of mine; for none else can destroy it."

The great one said:—

40. "O Partha, neither in this world, nor in the next such a man is ruined, for, O dear friend, none, who performs good deeds, comes to an evil end."

41. He, who has not been able to achieve *Yoga*, goes to the worlds of those who perform good acts. He lives there for many years, and is then born into a family of holy and rich men;

42. Or he is born into a family of intelligent devotees; for such a birth as this is difficult to attain to this world."

43. There comes he in contact with the knowledge of *Brahma*, which belonged to him in his former life; and then, O descendant of Kuru, he works again for perfection."

44. Even though unwilling, he is led to work on for perfection on account of the devotional practice practised in his former birth. Although he only wishes to learn *Yoga*, he still rises above the fruits of action, laid down in the sacred word, the *Vedas*.

45. The devotee, having been cleared of his sins, attains to perfection after many births, by working with great efforts, and he then reaches the supreme goal."

46. The *Yogee* is considered to be superior to the ascetics who perform penances,—superior even to a man of true-knowledge; he is higher than the men of action. Therefore, O Arjuna, become a *Yogee*.

47. Even amongst all *Yogees*, he, who being full of faith, worships Me with his inmost self being intent on Me, is considered by Me, to be the most devout."

CHAPTER XXXI.

(BHAGAVATGITA PARVA)

Continued.

The great One said:—

1. "Now hear, O Partha, how you can, without doubt, know Me fully, by fixing your mind on Me; practising *Yoga*, and taking refuge in Me."

2. I shall now tell you exhaustively about Knowledge together with science (experience) knowing, which there will remain nothing more (for you) in this world to know."

3. One only among thousands of men tries to get perfection; and even among those that are assiduous and have achieved perfection, only very few know Me truly."

4. (Earth, Water, Fire, Air, Space, Mind, Understanding, and Consciousness) thus is My Nature divided eight-fold."

5. But this is lower form of My Nature. Know there is another form of My Nature higher than this, which is animate and by which, O mighty-armed, the universe is upheld."

6. Know, that all things have these (Earth, Water &c.) for their source. I am the productive Cause and the destroying Agent of all the Universe."

7. There is, O Dhananjaya, nothing higher than Myself. All this is woven on Me like a row of pearls in a string."

8. I am the taste in water, I am the light in the Sun and the Moon; I am "Om" in all the Vedas, the sound in space, and manliness in man."

9. I am the fragrance in the earth, the resplendence in the fire; I am the life in all beings, and the penance in ascetics."

10. Know *Me*, O Partha, to be the everlasting seed of all beings. I am the intelligence of all intelligent men, and the glory of all glorious objects.

11. I am the strength of the strong who are freed from desire and thirst. And I am the love, O the Best of Bharata race, among all beings, unopposed to virtue.

12. And all existing things of *Satya*, *Raja* and *Tama* *Gunas* (the qualities of goodness, of passion and of darkness), are all from *Me*. I am, however, not in them; they are in *Me*.

13. This whole universe, deluded by these three qualities, does not know *Me*, who am beyond them, and undecaying.

14. The *Illusion of Mine*, developed from the said three qualities, is marvellous, and difficult to transcend. Those, that resort to *Me* alone, cross beyond this *Illusion*.

15. Ignorant men, the doers of evil, and the worst of their species, being deprived of their knowledge by this *Illusion* and wedded to the state of demons, do not resort to *Me*.

16. O Arjuna, four classes of doers of good acts worship me, namely he who is distressed, he who seeks after knowledge, he who wants wealth and he who is possessed of knowledge.

17. Amongst these (four classes of men) he, who is the possessor of knowledge, being devoted, and having faith on only the *One*, is considered to be superior to the rest. For to a man of (true) knowledge, I am dear above every thing and he is dear to *Me*.

18. All these four classes of men are noble, but, a man, who is possessed of knowledge, is considered by *Me* as *My* own self. For he, with his self devoted to abstraction, has taken *Me* to be the goal than which there is nothing higher.

19. The man of knowledge reaches *Me* at the end of many lives, believing that *Vasudeva* is all this, (everything and all things of the universe). But such a high-souled man is exceedingly rare.

20. Those, that are deprived of knowledge by desire, reach other gods (divinities), by observing various (religious) regulations, and by being uncontrolled by their own nature.

21. Whichever form (of deity) a worshipper wishes to worship with faith, I make his faith steady in that form.

22. Endued with this faith, such a worshipper adores the deity (in that form),

and obtains from it all that he desires, though they are really given by *Me*.

23. But the fruits thus obtained by men of no knowledge are perishable. Those that worship the divinities (gods) go to the divinities; while those that worship *Me* come to *Me*.

24. The undiscerning ones regard *Me*, who am really unmanifest, to have become manifest; because they do not know *My* transcendent and inexhaustible state, than which there is nothing higher.

25. Shrouded by the delusion of *My* inconceivable power, I am not manifest to all. This deluded world, knows not *Me* who am unborn and undecaying.

26. O Arjuna, I know the things that are past; I know all things that are present, and (I know also) all things that will be in the future. But there is none who knows *Me*.

27. All beings, O terror of foes, at the time of their birth, are deluded by this delusion arising, O Bharata, from the pairs of opposites, and from the results of desire and aversion.

28. But the men of meritorious acts, whose sins have all come to an end, worship *Me*, being freed from the pairs of opposites and firm in their faith.

29. Those, who depending on me, tries to obtain release from decay and death, know *Brahma*, the entire *Adhyatma* and all actions.

30. And they, who know *Me* with *Adhibhuta*, the *Adhidaiva* and the *Adhiyajna*, having their minds fixed in abstraction, know *Me* at the time of their departure (from this world)."

CHAPTER XXXI.

(BHAGAVATGITA PARVA)—

Continued.

Arjuna said:—

1. "What is *Brahma*, what is *Adhyatma* and what is, O best of men; *Action*? And again, what is (meant by) *Adhibhuta*, *Adhidaiva*,

2. And *Adhiyajna*, and how (they are in this body), O destroyer of Madhu? And how, too, are you to be known by those who restrain their selves, at the time of their death."

The great one said:—

3. "The *Brahma* is the supreme, and the indestructible. *Adhyatma* is called *Iti*

manifestation, and the offering (to the divinities), which is the cause of the production and the development of all things, is called *Action*.

4. *Adhibhuta* is all perishable things. *Adhidaiva* is the (primal) *Male-Being*. And O best of men, *Adhiyajna* is I myself in this body.

5. He, who casts off this body and departs from this world, remembering Me in his last moments, comes to My essence. There is no doubt in it.

6. And again, whichever form of divinity he remembers when he finally leaves this body and departs from this world, to him, O son of Kunti, he goes, having habitually meditated upon him.

7. Therefore, think and remember Me at all times, and engage in battle. Fixing your mind and understanding on Me, you will surely come to Me. There is no doubt in it.

8. He, who thinks of the Supreme Divine Being, O Partha, with a mind not running to other objects, and possessing of concentration of mind in continuous meditation, goes to the Supreme Being.

9—10. He attains to that transcendent and Divine Being, who, possessed of reverence for Him, with a steady mind and power of devotion, properly concentrating the life-breath between the brows, meditates on that ancient Seer,—the ruler of all the minutest of the minute, the supporter of all,—whose form is inconceivable, whose brilliance is that of the sun and who is beyond all darkness.

11. I shall tell you briefly about the seat which the persons, learned in the Vedas, say indestructible, which is entered by ascetics, who are freed from all desires, and which, wishing to obtain, men follow the path of *Brahmacharis*.

12—13. He reaches the highest goal who casts off his body and departs, by stopping all passages (senses), confining the mind within itself, placing his own life-breath between the eye-brows, adhering to uninterrupted meditation, uttering the one syllable *Om*, which is *Brahma*, and thinking Me.

14. To that *Yogee*, O Partha, I am easy of access who always meditate on Me, by withdrawing his mind from all other objects, and who constantly practises abstraction.

15. Those high-souled men, who achieve the highest perfection, attaining to Me, do not again take birth, which is the abode of sorrow, and transient.

16. All (beings of all) the worlds, O Arjuna, from the world of *Brahma*, have to take rebirth. But, O son of Kunti, after attaining to Me, there is no rebirth.

17. Those who know the day of *Brahma*, as being of one thousand ages, and a night of his, as being of one thousand ages (*yuga*), know Day and Night.

18. On the advent of Day, all things that are manifest are produced from the unmanifest, and on the advent of Night, all things dissolve into that which is called unmanifest.

19. The same assemblage of beings, being manifest (born), again and again, dissolves on the advent of Night, and O Partha, on the advent of Day, they spring forth again, being constrained by the force of actions.

20. But there is another entity, unmanifest and eternal, which is beyond the unmanifest beings, and which is not destroyed when all entities are destroyed.

21. It is called unmanifest and indestructible; they call it the highest goal. Attaining to it, none has to come back.

22. The Supreme Being, O Partha, in which all beings dwell, and by whom all beings are permeated, is to be attained by faith, undirected to any other objects.

23. I will state the times, O best of the Bharata race, at which *Yogees*, departing from this world, go—never to return, or, to return.

24. Departing from the world in the Fire, the Flame, the Day, the Bright-Fortnight, the Six months of the norther Solstice, one, if he knows Him, goes to *Brahma*, (never to return again).

25. Departing from this world in Smoke, Night, the Dark-Fortnight, the Six months of the southern Solstice, one goes to the Lunar Light and returns to the world again.

26. The Bright and the Dark, these two paths are considered to be eternal paths in this world. By the one, one goes never to return; by the other, one goes to come back.

27. Knowing these two paths, O Partha, no *Yogee* is deluded, and therefore, O Arjuna, at all times, be possessed of *oYga*.

28. The meritorious fruits, prescribed in the Vedas, for sacrifices, for penances, for gifts,—knowing all this, a *Yogee* attains to it, the highest and primeval seat."

CHAPTER XXXIII.

(BHAGAVATGITA PARVA)—

Continued.

The great one said:—

1. "I shall now speak to you, O enviless one, all that mysterious knowledge, along with experience, by knowing which you will be freed from evil.

2. It is the chief science and the chief mystery; it is the chief means of purification. It is consistent with the sacred laws, easy to practise, directly apprehensible, and imperishable.

3. Those men, O terror of foes, who have no faith in this sacred doctrine, return to this mortal world without attaining to Me.

4. This whole universe is pervaded by Me in My unmanifest form. All things live in it.

5. And again all things are not in Me. See my divine power. Supporting all entities and producing all entities, My Self does not live in those entities.

6. As the great and ubiquitous atmosphere (without tainting) live, occupying space, so similarly all things live in Me.

7. All entities, O son of Kunti, attain to My nature at the end of a *Kalpa*. And again at the beginning of a *Kalpa* I bring them forth.

8. Controlling My Nature Myself, I bring forth again and again this whole assemblage of entities, which has no will of its own.

9. But, Arjuna, these acts of mine do not fetter me, I sit like one unconcerned and unattached to those actions.

10. Through Me, the supervisor, primal Nature produces all movables and unmovables. Thus, O son of Kunti, the universe revolves.

11-12. Not knowing My supreme Nature, the deluded people of vain hopes, vain acts, vain knowledge, of confounded minds, of the delusive nature of *Ashuras* and *Rakshasas*, disregard Me as I have assumed a human body.

13. But high-souled and divine-natured devotees, O Partha, knowing Me as the origin of all things, worship Me with minds directed to nothing else.

14. Always glorifying Me, exerting themselves with firm vows, bowing down to Me with reverence, being always devoted to Me, they worship Me.

15. Others again, performing the Sacrifice of knowledge, worship Me as one, as distinct, as pervading the universe in many forms.

16. I am the Vedic Sacrifice; I am the Sacrifice laid down in the *Smṛiti*; I am the *Sabda* (mantra); I am the sacrificial libation; I am the fire; I am the offering.

17. I am the Father of the universe, its Mother, its Creator, its Grandsire. I am the Thing to be known, and the Means by which every thing is purified. I am the *Om*, the *Rik*, *Saman* and *Yajus* (Vedas).

18. I am the goal, the supporter, the lord, the on-looker, the asylum, the friend, the source, the support, the receptacle and the imperishable seed.

19. I produce heat; I produce and stop showers. I am immortality, and I am also death. I am, O Arjuna, that which exists and which does not exist.

20. Those, who know the three knowledges, who drink the *Shoma* juice, who offer sacrifices, and whose sins are washed away, seek admission into heaven. Reaching the holy world of the lord of the celestials, they enjoy the celestial pleasures of the gods in the celestial world.

21. And having enjoyed the pleasures of the extensive heaven, when their merit is exhausted, they again enter into the mortal world. Those that wish for the objects of desire, and act according to the doctrines of these Vedas, obtain going and coming (births and deaths).

22. I give new gifts to those men,—and preserve those that have been already acquired,—who worship Me, meditating on Me and who are constantly devoted to Me.

23. Even those, O son of Kunti, who endued with faith, worship other gods, worship Me though not in the regular way.

24. For I am the enjoyer, as well as the giver of fruits of all sacrifices. But they do not know Me truly, and therefore they fall from heaven.

25. Those who worship the *Pitris*, go to the *Pitris*, those who worship the *Bhutas*, go to the *Bhutas*, but those who worship Me, come to Me.

26. I accept leaf, flowers, fruit, water, from him who is pure, and who with faith offers them to Me, if they are presented with devotion.

27. Whatever you do, O son of Kunti, whatever you eat, whatever you sacrifice, whatever you give, whatever penance you perform, do it in a way which may be an offering to Me.

28. Thus will you be freed from the bonds of action, the fruits of which are both good and bad. With your self endued with renunciation and devotion, you will be freed (from the laws of rebirth), and you will come to *Me*.

29. I am alike to all beings. No one is hateful, none is dear to *Me*. In whatever way they worship, if they worship with reverence, they are in *Me*, and I am in them.

30. If even an exceedingly wicked man worship *Me*, without worshipping any one else, he should certainly be regarded as a good (man), for his efforts are well-directed.

31. Such a man soon becomes devout and virtuous-minded, and attains eternal peace. Learn, O son of Kunti, he, who is devoted to *Me*, is never lost.

32. Even those persons, Partha, who are of sinful birth, who are women, *Vaishyas* or *Sudras*, attain to the supreme goal, if they come to *Me*.

33. What then should I speak of holy Brahmins and royal sages who are my devotees? Having come to this miserable and mortal world, O Partha, worship *Me*.

34. Fix your mind on *Me*, become *My* worshipper, become *My* devotee, bow to *Me*. Thus making *Me* your goal, and devoting yourself to abstraction, you will certainly come to *Me*."

CHAPTER XXXIV.

(BHAGAVATGITA PARVA)—

Continued.

The great one said :—

1. "And again, O mighty-armed, listen to *My* words, relating to the great Self. I tell them to you out of a wish for your welfare, and you, too, will be delighted with them.

2. The hosts of gods and great sages do not know my origin, for I am in every way the source of the gods and sages.

3. He, who knows *Me* to be unborn, free from delusion, without beginning, the supreme Lord of all the world, is released from all sins.

4. Intelligence, knowledge, absence from delusion, forgiveness, truth, self-restraint, tranquility, pleasure, pain, birth, fear and also security,

5. Harmlessness, equanimity of mind, contentment, penance, offering gifts, fame,

infamy,—all these attributes of being arise from *Me* alone.

6. The seven great *Rishis*; and also the four ancient *Manus*, pertaining my nature, were all born from my mind, (by *My* mere thinking). From them are all things born.

7. He, who knows correctly these emanations and mystic powers of *Mine*, becomes possessed of unswerving devotion,—there is no doubt about it.

8. The truly wise man, endued with *My* nature, worship *Me*, believing that I am the origin of all, and from *Me* all things proceed.

9. Such men placing their minds on *Me*, devoting their lives to *Me*, instructing each other and speaking about *Me*, are always contented and happy.

10. To such men I give that knowledge by which they attain to *Me*.

11. Out of compassion for them I, remaining in their hearts, destroy, in such men, the darkness of ignorance, with the lamp of knowledge."

Arjuna said :—

12. "You are the supreme *Brahma*, the supreme asylum, the holiest of the holy, the everlasting divine Being, the first of gods, unborn, the great Lord.

13. All the *Rishis*, as well as the divine sages *Narada*, *Asita*, *De ala*, are thus. And you too, O Keshava, tell me yourself that it is so.

14. I believe all that you tell me, O holy one, for neither the gods nor the demons understand your manifestations.

15. O best of beings, Creator of all things, God of gods, Lord of the universe, you only know yourself by your great Self.

16. Kindly tell me without reservation your divine emanations, by which emanation you remain pervading all these worlds.

17. O you of mystic powers, how shall I know you by always meditating on you. In what particular entity (manifestation), should I meditate on you?

18. O Janardana, declare to me yourself, your powers and emanations, for hearing this ambrosia, I am not satiated."

The great One said :—

19. "Well, O best of Kurus, I shall declare to you my divine emanations, but I shall only tell you the chief ones, for there is no end of emanations.

20. O Gudakesh, I am the Self in the heart of every being. I am the beginning, the middle and the end of every thing."

21. I am *Vishnu* amongst the *Adityas*, all-resplendent Sun among all shining bodies, I am *Marichi* among *Maruts*, and the Moon among constellations.

22. I am the *Shama Veda* among the Vedas, I am *Indra* among the celestials. I am mind among the senses, I am the consciousness of all living things.

23. I am *Shankara* among the *Rudras*, I am the lord of treasures among *Yakshas*, I am *Pavaka* among the *Vasus*, and I am the *Meru* amongst the mountain peaks.

24. Know me, Partha, as *Vrihaspati* among family priests, and *Skanda* among commanders of forces. I am ocean among all waters.

25. I am *Bhrigu* among the great *Rishis*; I am *Om* among all words, I am *Japa* sacrifice among all sacrifices. I am the *Himalaya* among mountains;

26. And the fig tree among all trees; I am *Narada* among celestial *Rishis*, and *Chitravatha* among *Gandharvas*. I am *Kapila* among all ascetics successful in Yoga.

27. Know me to be *Uchaisrava* among all horses, produced by the churning for ambrosia, and *Airavata* among the great elephants. I am king among men.

28. I am thunder among weapons; I am *Kamadhuku* among cows; I am *Kandarpa* that generates. I am *Vasuki* among serpents;

29. I am *Ananta* among Nags. I am *Varuna* among aquatic beings, I am *Aryaman* among the *Pitris*, and *Yama* among the dispensers of justice and punishment.

30. I am *Pralhad* among *Daityas*, and the *Kala* among those who count. I am lion among the beasts of prey, and *Gadura* among birds.

31. I am the wind among those that move, *Rama* among the wielders of weapons. I am *Mukara* among fishes, I am the Ganges among all rivers and streams.

32. O Arjuna, I am the beginning, the middle and the end of all created things. I am the knowledge of the Supreme Self among all kinds of knowledge, and I am the argument of all debaters.

33. I am the first letter of the Alphabet and *Danda* (copulative) among all *Shamashes* (compounds). I am the Eternal Time, I am the Creator with face turned to every side.

34. I am the Source of all that is to be. Among females, I am Fame, Fortune, Speech, Memory, Intellect, Courage, and Forgiveness.

35. I am *Vrihat Saman* among *Sams* hymns, and *Gayetri* among metres. I am *Margasirsha* among months, and among seasons I am the spring that is full of flowers.

36. I am the dice-game among cheats, I am the glory among the glorious. I am victory, I am industry, I am the goodness of the good.

37. I am *Vasudeva* among *Vrishnis* and *Arjuna* among the *Pandavs*. I am *Vyasa* among *Rishis*, and *Ushanas* among the Seers.

38. I am the rod of the chastisers, and the policy of those that seek victory. I am silence in secrets, and the knowledge of the learned.

39. I am, O Arjuna, that which is the seed of all things. There is nothing movable or immovable which can exist without Me.

40. O terror of foes, there is no end of my divine emanations; the extent of my emanations in part has only been declared to you to cite instances.

41. Whatever thing there is of power or glory or splendour, know them to be produced from portions of my energy.

42. O Arjuna, what have you to do, knowing all this at large? Know, I stand, supporting this entire universe with only a portion of my Self.

CHAPTER XXXV.

(BHAGAVATGITA PARVA)—Contd.

Arjuna said —

1. "The excellent and mysterious words, relating to the Supreme Self and the individual Self, which you have spoken to me, have removed my delusion.

2. O lotus-eyed one, I have heard elaborately from you the mystery of production and dissolution of things, and also about your inexhaustible greatness.

3. O great Lord, what you have said of yourself is even so (perfectly true). I desire to see, O best of beings, your divine form.

4. If, O Lord, you think that I am competent to see that form, then, O Lord of mystic powers, show me your inexhaustible form."

The Great One Said:—

5. "Behold, Partha, my forms, by hundreds and thousands. They are various, divine, and different in colour and form."

6. Behold the *Adityas*, the *Vasus*, the *Rudras*, the *Aswins*, and the *Maruts*. Behold, O Bharata, innumerable wonders, not seen by you before.

7. Behold, Gudakesh, the entire universe of movables and immovables and whatever else you wish to see, all collected together in my this body.

8. But you are not fit to see Me with your these eyes. Therefore, I give you divine sight. Behold now my great mystic nature."

Sanjaya continued :—

9. O great king, having said, this, the mighty lord of mystic powers, Hari, revealed to Partha his great divine form.

10. With many mouths and eyes, with many wonderful aspects, with many celestial ornaments, with many upraised celestial weapons,

11. Adorned with celestial garlands and robes, embalmed with celestial fragrance, and full of every wonder, it is resplendent, and infinite with faces turned on all sides.

12. If splendour of one thousand suns burst forth all at once in the sky, that would be something like the splendour of that great One.

13. Then the son of Pandu (Arjuna) saw the entire universe, divided and subdivided into many parts, but all collected together in the body of that God of all gods.

14. Then filled with amazement, Dhananjaya, with his hairs standing on end, his head lowly bowed down and his hands joined together, addressed the great God thus :—

Arjuna said :—

15. "I behold, O Great God, all the celestials and all the varied hosts of creatures. I behold *Brahma* seated on his lotus-seat ; I behold all the great *Rishis* and divine *Nagas*.

16. O you of infinite forms, I behold you on every side with innumerable arms, bellies, mouths, and eyes. O Lord of the universe, O you of universal form, I do see neither your end, nor middle, nor the beginning.

17. I behold you immeasurable,—you whom it is difficult to look at, I behold you, bearing your diadem, mace and discus glowing on all sides, possessing a mass of energy, and being subdued with the effulgence of the blazing fire of the sun.

18. You are imperishable and the Supreme object of this universe. You are undecaying and the guardian of everlasting

virtue. I find you the eternal great Being.

19. I behold you without beginning, middle and end. I behold you possessing infinite prowess and innumerable arms, having the sun and the moon as your two eyes, and the blazing fire as your mouth ; I behold you heating the universe with your own great energy.

20. The space between heaven and earth and all the points of the horizon are pervaded by you alone. The three worlds tremble, O Supreme Self, at the sight of you this marvellous and fierce form.

21. Hosts of celestials enter into you ; some perhaps being afraid pray with joined hands, saying *Hail to thee*. Hosts of great *Rishis* and *Sidhyas* praise you with innumerable hymns of praise.

22. The *Rudras*, the *Adityas*, the *Vasus*, the *Saddhyas*, the *Viswas*, the *Aswins*, the *Maruts*, the *Ushmapas*, the *Gandharvas*, the *Yakshas*, the *Asuras*, and hosts of *Sidhyas* see you ; and they are all amazed.

23. O mighty-armed, all creatures are frightened, and I am seeing also your mighty form with many mouths and eyes, with innumerable arms, thighs, feet and bellies, and terrible on account of many tusks.

24. I can no longer command courage, or enjoy peace of mind, seeing your mighty form which is touching the very skies, which is fiery radiant, many winged, widely open-mouthed and with large and blazing eyes.

25. Seeing your mouth terrible with tusks and fearful as the all-destroying Fire at the final end of the *Yuga*, I cannot recognise the points of the horizon or command my peace of mind.

26. All the son of Dhritarashtra, together with the host of kings, Bhishma, Drona and Suta's son, Karna, with even the principle warriors of our side,

27. Are quickly entering your terrible mouths, rendered more terrible by thy tusks. Some, with their heads crushed, stick at the interstices of your teeth.

28. As many currents of waters, flowing through different channels, roll rapidly into the ocean, so these heroes of the world enter into your blazing mouth.

29. As insects for their own destruction rush in increasing speed into the blazing fire, so these men, with unceasing speed enter into your mouth for their own destruction.

30. Devouring all these men from every side, you lick them with your flaming mouths. O Vishnu, your fearful splendour,

filling the whole universe with your great energy, heat everything.

31. Tell me who are you with this fearful form. I bow down my head to you, be gracious to me, O chief of the gods. I desire to know you, Primeval One; for I do not understand your actions.

The Great One said —

32. "I am (now) the full manifestation of Death, the Destroyer of the worlds. All these warriors, standing in different divisions, will cease to be, even if you do not kill them.

33. Therefore, arise and gain glory. Vanquishing the foe, enjoy this great kingdom. All these men are already slain by me. Be my instrument only.

34. Kill Drona, Bhishma, Jayadratha, Karna and all these brave warriors, they are already killed by me. Do not be dismayed. Fight,—you will conquer your foes in battle."

Sanjaya said :—

35. Hearing these words the diadem-decked Arjuna, trembling, and with joined hands, bowed to Krishna. Making his salutations, overwhelmed with fear, he once more with choked voice said to him.

Arjuna said :—

36. "It is quite natural, O Hrishikesha, that the universe is delighted and charmed in singing your praise, and Rakshasas are scattered away in fear and hosts of Siddhyas are bowing (at your feet).

37. And why should they not bow down to you, O Supreme Self, for you are greater than *Brahma*, you are the primal Cause, O Infinite One, O God of the gods, O Refuge of the universe, you are indestructible, you are that which is and that which is not, and that which is beyond both the existent and non-existent.

38. You are the First God, the Ancient Being, you are the Supreme Refuge of the world. You are the Knower and the Object to be known, you are the highest abode. O Infinite One, the whole universe is pervaded by you.

39. You are *Vayu*, *Yama*, *Agni*, *Varuna*, *Chandra*, *Prajapati* and *Grandsire*. I bow down my head to you a thousand times. Again and yet again I bow down my head to you.

40. My salutation to you in front; my salutation to you from behind. O you All, my salutation to you from every side. You are all, your energy infinite, your prowess immeasurable; you embrace all.

41—42. O Krishna, O *Fadava* O friend, O undecaying One, O Infinite one, I beg your pardon for whatever has been said carelessly by me, and whatever disrespect has been shown to you not knowing your greatness, and considering you friend from want of judgment or from love, either out of mirth or on occasions of play lying, sitting or at meals, while alone or in the presence of others."

43. You are the Father of the universe, of movables and immovables, you are the great Master deserving of all worship. There is none equal to you. How can there be one greater than you whose power is matchless in these worlds.

44. Therefore, O Lord, O adorable One, bowing to you, prostrating before you, I ask you grace. You should overlook my faults, O God, as father does his son's, a friend his friend's, a lover his lover's.

45. Seeing you this form unseen before, I have been delighted, but my mind has been frightened. Show me your ordinary form, O God! Be gracious, O Lord of the gods, O Refuge of the universe.

46. I desire to see you as before, with diadem, discus and mace. O you of thousand arms, O you of universal form, be of that four-armed form."

The great One said :—

47. "Being pleased with you, O Arjuna, I have by my mystic powers, shown to you this my Supreme form, glorious, universal, infinite and Primeval, which has been seen by none before, except now by you.

48. Except by you only, O Kuru warrior, I cannot be seen in this form by any one in this world,—not even by the study of the Vedas or by sacrifices, gifts, actions or severest penances.

49. Have no fear or perplexity of mind at seeing my this fearful form. Freed from fear, with a joyful heart, behold my other form."

Sanjaya said :—

50. Having said all this to Arjuna, Vasudeva once more showed him his own ordinary form. The high-souled One, once more assuming his gentle form, comforted Arjuna who was much agitated.

Arjuna said :—

51. "Seeing you this gentle human form, O Janardana, I have come to my right mind and to my normal state."

The great One said :—

52. "The form of mine, which you have (just now) seen, is difficult to be seen. Even the celestials are always engaged to see my this great form."

53. Not by the study of the Vedas, not by penances, gifts or sacrifices, can I be seen in this form of mine which you have seen.

54. But by exclusive devotion to me, O Arjuna, O chastiser of foes, I can, in this form, be known, truly seen and attained to.

55. O Arjuna, he who does everything for Me, who has only Me for his supreme objects, who is freed from all attachments and who is without enmity towards any beings, comes to Me.

CHAPTER XXXVI.

(BHAGAVATGITA PARVA)—Contd.

Arjuna said :—

1. "Of those worshipers, who constantly adore you and who meditate on you as Imperishable and Unmanifest, who are the best acquainted with devotion?"

The great One said :—

2. "Those that constantly adore me, fixing their minds on me, and being endued with the highest faith, are considered by me as men having the greatest devotion."

3. Those, however, who worship the Imperishable, the All-pervading, Inconceivable, the Indifferent, the Immutable, the Eternal,

4. Who, restraining the entire groups of senses, are equal-minded in respect of all things, and are engaged in doing good to all creature, come to Me.

5. Difficulty to attain me is greater to those who seek for the Unmanifest, for, the way to the Unmanifest is hard to find by man.

6-7. I, without delay, become deliverer from the ocean of this world of those, who, reposing all actions on Me and considering Me the highest object of attainment, worship Me, meditating on Me with exclusive devotion, and fixing their minds on Me.

8. Fix your mind on Me alone; place your understanding also on Me. You will thus, after death, live in Me; there is not the least doubt in it.

9. If, however, O Dhananjaya, you are unable thus to fix your mind on Me, then,

try to obtain Me by devotion arising from continued application.

10. If you are not able even to have continued application, let your actions be performed for Me with your highest aim. For, by performing acts for My sake, you will attain to perfection.

11. If even this you are unable to do, then resort to devotion in Me. Subduing your Self, abandon the desire for the fruits of actions.

12. Knowledge is superior to application; meditation is better than knowledge; abandonment of the desire for the fruits of action is better than meditation; peace is the immediate result of such abandonment.

13-14. He is dear to Me who has no hatred for anything, who is friendly and compassionate, who is free from egoism, who has no vanity, who is alike in pleasure and pain, who is forgiving, contented, always devoted, whose self is subdued, purpose is firm, mind and understanding are fixed on Me.

15. He is dear to Me, who is not troubled by the world, and the world is not troubled by him; and who is free from joy, fear and anxieties.

16. He is dear to Me who is pure, diligent, unconcerned, and free from all distress, and desireless for the fruits of actions.

17. He is dear to Me who has no joy, and no aversion, who neither grieves nor desires, who renounces both good and evil, and who is full of faith in Me.

18. He is dear to Me who is alike to friend and foe, in honour and dishonour, in cold and heat, in pleasure and pain, and who is free from attachments.

19. He is dear to Me who is taciturn, who is contented with anything that comes to him, who is homeless, steady-minded, full of faith, and to whom censure and praise are the same.

20. Those who resort to this righteousness that leads to immortality, and which has been declared to you by Me,—such devotees of faith, who regard Me as the highest object for attainment, are the most dear to Me."

CHAPTER XXXVII.

(BHAGAVATGITA PARVA)—Contd.

The Great One said :—

1. "This body, O son of Kunti, is called *Kshetra*. The learned call him who knows it, *Kshetrajna*.

2. Know me, O Bharata, as *Kshetrajna* in all *Kshetras*. I consider the knowledge of *Kshetra* and *Kshetrajna* to be the true knowledge.

3. Hear from *Me* in brief what is *Kshetra* what it is like, what changes it undergoes, and whence it comes. Know also what is *Kshetrajna*, and what are his powers.

4. All this has, in many ways, been sung by many *Rishis* in various verses and well-settled texts, full of reason and indicating *Brahma*.

5. The elements, egoism, intellect, Nature, ten senses, the mind, the five objects of senses,

6. Desire, aversion, pleasure, pain, body consciousness, courage,—all these five have been declared to be *Kshetra* in its modified form.

7—8. Purity, constancy, self-restraint, forgiveness, uprightness, absence of vanity, ostentation and egoism, abstention from fear, indifference to objects of senses, perception of misery and evil of birth, death, decrepitude and disease,

9. Freedom from attachment, absence of love for son, wife, home and the rest, and constant equanimity of heart in good, and evil,

10. Unswerving devotion to *Me* without meditation on anything else, frequenting of lonely places and hatred for concourse of men,

11. The firm knowledge of the relation between the great Self and the Individual Self, perception of the object of true knowledge,—all this is called Knowledge, and all that is contrary to this is called Ignorance.

12. I shall now declare to you that which is the object of knowledge, and knowing which one obtains immortality. It is the Supreme *Brahma*, having no beginning, and who is neither existent nor non-existent.

13. (It is the Supreme *Brahma*) whose hands and feet are on all sides, whose eyes, heads and faces, are on all sides, who hears on all sides, who dwells pervading all in this world;

14. Who, being devoid of the senses, is possessed of all the qualities of the senses, who sustains all things but has no attachment for any thing, who having no attributes, possesses all attributes,

15. Who is within and without all creatures, immobile and mobile, who is not knowable, on account of his subtlety, who is remote yet near;

16. Who, being undistributed in any thing, remain as if distributed in every thing; who is the sustainer of all beings, and the destroyer and the creator of all;

17. Who is the light of all luminous bodies, who is beyond all darkness; who is knowledge, the object of knowledge and the end of knowledge; who is seated in the hearts of all.

18. Thus in brief *Kshetra*, Knowledge, and the object of knowledge are declared to you. Knowing all this, O my friend and devotee, attain to *Yoga* (assimilation with *Me*.)

19. Know that *Prakriti* and *Purusha* are both without beginnings; and know all modifications (of matter) and all qualities (pleasure and pain &c) spring from *Prakriti* (Nature).

20. *Prakriti* is the source of the workings of causes and effects. *Prakriti* is the source of the capacity of enjoying pleasures and pains.

21. Self, dwelling in Nature (having a material body), enjoys the qualities that are born in Nature. The cause of the birth in good or in evil works is its connection with such qualities.

22. The Supreme *Purusha* in the (human) body, is the surveyor, adviser, supporter, and enjoyer; he is the mighty Lord and Supreme Self.

23. He who thus knows *Prakriti* and *Purusha* with the qualities, in whatever state he may be, is never born again.

24. Some by meditation see the Self in his (own) self by (his own) Self. Some again (see) by *Sankhya Yoga* and some again by *Karma Yoga*.

25. Others again worship Him, hearing of Him from others, although they do not know this (Mystery of Yoga.) Even these men, if devoted to what is heard of the true Knowledge, pass over death, (and attain to final emancipation.)

26. O best of the Bharata race, know whatever entity, movable and immovable, comes into existence, it is out of the connection of *Kshetra* and *Kshetrajna*.

27. He sees truly who sees the Supreme Lord alike in all beings and who sees the Imperishable in the perishable.

28. For he who sees the Great Lord, dwelling alike in every thing and every where, does not destroy himself by himself, and thus reaches the highest goal.

29. He sees truly who sees all actions worked by Nature alone, and self not to be the doer.

30. When one sees the various entities existing in One, and the birth of every thing from that One, he is then said to attain to *Brahma*.

31. This inexhaustible Supreme Self, O son of Kunti, without having beginning, and without having attributes, does not act at all. It is in no way stained, even when it remains in (human body).

32. As Space for its subtlety—and as it is ubiquitous—is never tainted, so Self, stationed in every body, is never tainted.

33. As the single sun, O Bharata, lights up all this entire world, so *Purusha* lights up the entire sphere of matters.

34. Those who, by the eye of Knowledge, know the distinction between *Pakriti* and *Purusha*, and the release from the nature of all entities, attain to the Supreme."

CHAPTER XXXVIII.

(BHAGAVATGITA PARVA)--Contd.

The Great one said:—

1. "I shall again speak to you that great Science of all Sciences, that excellent Science, knowing which all the *Rishis* have attained to the highest (and final) emancipation from this body.

2. Resorting to this great Science, and thus attaining to My Nature, men have no more rebirths, not even at the time of a new Creation. They are not disturbed even at the dissolution of the universe.

3. The Great *Brahma* is the womb in which I place the germ. Thence, O Bharata, take place the births of all beings.

4. Whatever is born, O son of Kunti, of them is *Brahma* the womb, and I the seed-imparting Sire.

5. *Satya*, *Raja* and *Tama*, these three qualities of Nature, O mighty-armed, bind down the Eternal Self in the body of beings.

6. Amongst the three, *Satya*, from its untainted nature, from its being enlightening, and as it is free from misery, keeps the Self bound with the attachment of happiness and knowledge.

7. *Raja*, having desire for its essence, is born of thirst and attachment; therefore, O son of Kunti, it binds the embodied Self with the attachment of work.

8. *Tama* is born of ignorance, and therefore it deludes all embodied selves. O Bharata, it binds the Self with error, indolence, and sleep.

9. *Satya* unites the Self with pleasure, *Raja* with work; but, O Bharata, *Tama*, shadowing knowledge, binds Self with error.

10. *Satya* remains if *Raja* and *Tama* are repressed; *Tama* remains if *Satya* and *Raja* are repressed; and, O Bharata, *Raja* remains if *Tama* and *Satya* are repressed.

11. When in this body knowledge pervades all, then should one know that *Satya* has been developed.

12. When, O chief of Bharata's race, avarice, activity, fondness of works, want of tranquillity, and desire, are born in this body, then should one know that *Raja* has been developed.

13. When, O son of the Kuru race, gloom, inactivity, error, and delusion, are born in this body, then should one know that *Tama* has been developed.

14. When a man dies when his *Satya* is developed, he goes to the sinless region of those that know the Supreme.

15. Dying, when *Raja* prevails, he goes among those who are attached to works. Dying in *Tama* he is born in the womb that produces ignorant men.

16. The fruit of *Satya* is good and untainted, the fruit of *Raja* is misery, and that of *Tama* is ignorance.

17. From *Satya* is produced knowledge, from *Raja* avarice, and from *Tama* error, delusion and ignorance.

18. Those that live in *Satya* go on high; those that are addicted to *Raja* live in the middle; and those that are of *Tama*, having the lowest quality, go down.

19. When an observing man comes to know these three qualities to be the only agents of all works, and recognises Him who is beyond all qualities, he then attains to My Nature.

20. The embodied self (man) by transcending three qualities, which are the sources of all bodies, attains immortality, being freed from birth, death, old age, decay and misery."

Arjuna said:—

21. "What are the characteristics, O Lord, of that man who has transcended the three qualities? What is his conduct? How can a man transcend these three qualities?"

The great One said:—

22. "He who has no aversion for knowledge, work or ignorance (the results of the three qualities) when they are present, and he who does not desire them when they

are absent, has transcended the three qualities.

23. He, who remains 'all unconcerned, being not shaken by the three qualities, who sits and moves not, thinking that it is the qualities and not he, who is engaged in their functions, has transcended the three qualities.

24. He, to whom pain and pleasure are alike, who is self-restrained, to whom a sod of earth, a stone, a piece of gold, are all alike, to whom agreeable and the disagreeable are the same, to whom praise and censure are alike, has transcended the three qualities.

25. He, to whom honour and dishonour are the same, to whom friends and foes are alike; who has discernment, and who has renounced all self-exertion, has transcended the three qualities.

26. He who worships *Me* with exclusive devotion, transcends the three qualities and becomes fit for admission into the nature of *Brahma*.

27. 'For, I am the embodiment of *Brahma* of immortality, of imperishability, of eternal piety and ever-continuing felicity.'

CHAPTER XXXIX.

(BHAGAVATGITA PARVA)—*Contd.*

The great One said :—

1. "I hey say that the *Aswattha* tree with its roots above and branches below is (like the) eternal. Its leaves are the *Cikhandas*. He who knows it knows the *Vedas*.

2. Its branches which are enlarged by the qualities are stretched upwards and downwards, its sprouts are the objects of senses. Its roots, leading to actions, are extended downward to this world of men.

3—4. Its form cannot be known in this world, nor its end, its beginning, nor its support. Cutting this *Aswattha* of strong roots with a sharp weapon, one should seek for that place going whither none returns again.—resolving—"I shall seek the protection of that Primeval Sire from whom the original course of this worldly life has flowed."

5. Those that are free from delusion and pride, that have subdued the evil of attachments, that are steady in contemplation of the relation of the Supreme to the individual Self, from whom desires have gone away, and who is free from the pairs of opposites, go, undeluded to that eternal seat.

6. The Sun lights not that place, nor the Moon, nor the fire. Going there none returns,—that is my Supreme seat.

7. An everlasting portion of *Me* (My Self), becoming an individual Self in this world, draws to itself the five senses with the mind as the sixth. They all depend on Nature.

8. When (this Self) the king of the body, assumes or quits the body, it departs taking them away, as the wind takes away the fragrance.

9. Presiding over the ear, the eye, the organs of touch, taste and smell, and the mind, It (the Self) enjoys all objects of senses.

10. Those that are deluded do not see It when It remains in the body, or when It quits it, when It enjoys, or when It is joined with qualities. But those see It who have the eye of knowledge.

11. Devotees who are trying to attain to emancipation see It in their own bodies. But those that are senseless, and whose minds are not restrained, do not see It, although they too are trying for emancipation.

12. The refulgence in the Sun which illuminates the vast universe, that which is in the Moon, and in the Fire, know It to be mine.

13. Entering into the earth I uphold every thing by My Force, and becoming savoury Moon, I nourish all plants.

14. Becoming the vital heat in the bodies of creatures, and mixing with the upward and downward breaths, I digest the four kinds of food.

15. I am in the hearts of all. Memory, and knowledge, and the loss of both, are all from *Me*. I am the objects of knowledge to be known from the *Vedas*. I am the author of the *Vedantas*, and again I alone am the object to be known of the *Vedas*.

16. There are two entities in this universe,—namely the Perishable and the Imperishable. All creatures are the Perishable, and the unconcerned One is the Imperishable.

17. But there is another, namely the Supreme Being, called *Paramatma*, who being the everlasting Lord, and pervading the three worlds, sustains them.

18. As I transcend the Perishable, and as I am higher than even the Imperishable, I am celebrated in the world and sung in the *Vedas* as *Paramatma*.

19. He, who without being deluded, knows *Me* to be this Highest Being, O

Bharata, knowing all this, worships *Me* with all thoughts.

20. I have thus, O holy one, declared to you this knowledge, the greatest of all mysteries. Knowing this, O Bharata, one becomes gifted with intelligence, and he has done all that he needs do."

CHAPTER XL.

(BHAGAVATGITA PARVA)—

Continued.

The Great one said :—

1. "Fearlessness, purity of heart, perseverance, *Yoga* meditation, gifts, self-restraint, sacrifice, study of the Vedas, penances, uprightness,

2. Non-doing of injury, truth, freedom from anger, renunciation, tranquillity, freedom from fault-finding, compassion for all, absence of covetousness, gentleness, modesty, absence of restlessness,

3. Vigour, forgiveness, firmness, cleanliness, absence of quarrelsomeness, freedom from vanity,—O Bharata, all these belong to him who is god-like.

4. Hypocrisy, pride, conceit, wrath, rudeness, and ignorance, O Partha, belong to him who is demoniac.

5. Godliness is considered to be the means for emancipation, and demoniacness for bondage of births. You need not grieve, O son of Pandu, for you are born to be god-like.

6. There are two kinds of created beings in this world, namely God-like and demoniac.

7. The Godlike has been fully described by me. Now hear from me, Partha, something of the demoniac. Persons of demoniac nature know not what is action and what is inaction. Neither purity, nor good conduct, nor truth exists in them.

8. The demoniac say, the universe is void of truth, of a guiding principle and of a ruler. They say universe has been produced only by the union of one another, and by lust.

9. Believing and depending on this, these men of lost self, of little intelligence, and of fearful deeds, these enemies of the world, are born for the destruction of the piety of the universe.

10. Being endued with hypocrisy, conceit and folly, and cherishing insatiable desires, they believe in false things, and perform sinful practices.

11. Cherishing boundless thoughts,—thoughts which are limited by death only,—and considering the enjoyment of their desires, as the highest aim of life,—they believe that this is all.

12. Bound in hundred nooses of Hope, and addicted to lust and wrath,—they eagerly desire to possess unfair hoards of wealth, so that they may gratify their desires.

13. This is obtained to-day by *Me*,—I shall obtain this to-morrow,—I have this wealth,—this wealth again will be mine in addition to what I already possess,—

14. This enemy of mine has been killed by *Me*,—I shall kill other enemies also,—I am the lord,—I am the enjoyer,—I am successful,—I am powerful and happy,—

15. I am wealthy,—I am nobly born,—who is there in this world as I am,—I shall sacrifice,—I shall make gifts,—I shall be merry,—(thus say the demoniac), deluded by ignorance.

16. Tossed about by innumerable thoughts, enveloped by delusion, and attached to the enjoyment of desires, these men sink into the lowliest hell.

17. These men, being self-conceited, stubborn, and full of pride and intoxication of wealth, perform Sacrifices, that are nominal, that rest on hypocrisy, and do not follow the prescribed rules.

18. These men, the servitors, being full of vanity, power, pride, lust and wrath, hate *Me* in their own bodies as well as in those of others.

19. These cruel haters of *Me*, these sinful, vilest men among men, are hurled continually down by *Me* into demoniac wombs (to be demoniac in their next births).

20. O son of Kunti, these men, taking births into demoniac womb, deluded birth after birth, go down to the vilest state.

21. Threefold is the way to hell, ever ruinous to self, namely, lust, wrath and avarice. Therefore, one should, above all, renounce these three.

22. Being freed from these three gates of darkness, O son of Kunti, a man works out his own good. He then reaches the highest goal.

23. He who renounces the ordinances of the Vedas, acts only under the impulse of desire. Such a man can never attain to perfection, happiness, or the highest goal.

24. Therefore, the Vedas should be your authority in determining what you should do and what you should not do. It is your

duty to work in this world, having ascertained what are the ordinances of the *Vedas*."

CHAPTER XLII.]

(BHAGAVATGITA PARVA)—

Continued.

Arjuna said:—

1. "What is the state, Krishna, of those that neglects the ordinance of the scriptures, and perform sacrifices with faith? Is it one of *Satya*, *Raja*, or *Tama*?"

The great one said:—

2. "The faith of man is of three kinds. They are born according to his individual nature. They are also of *Satya*, *Raja*, and *Tama*. Hear what they are.

3. The faith of man, O Bharata, is according to his own nature. A man may be full of faith, and as his faith is, so he will be.

4. Those who are of the *Satya* quality worship the celestials; those of *Raja* worship *Yakshas* and *Rakshas*, and those of *Tama* do the same to departed spirits and ghosts.

5. Those who practise severe penances not ordained by the *Vedas*, who are full of hypocrisy and pride, desire, attachment and violence,

6. Who has no discernment, but who torture their physical organs, thereby torturing *Me* who seat within the body, should be known to be of demoniac nature.

7. Food which is dear to all is also of three kinds. Sacrifice, penance, and gifts are also of three kinds. Hear from *Me* their distinction,

8. The food that increases longevity, energy, strength, health, and well-being and joy, and which is savoury, indigenous, nutritive and agreeable, is liked by men of *Satya* nature.

9. The food which is bitter, sour, salted, over-hot, pungent, dry and burning, and which produces pain, grief and disease, is desired by a man of *Raja* temperament.

10. The food which is cold, not savoury, stinky, corrupt, filthy and a refuse, is liked by men of *Tama*.

11. *Satya* Sacrifice is one which, being prescribed by the *Shastras*, is performed by a man who desires no fruit from it, and who performs it by believing it to be only a duty.

12. But, O chief son of Bharata, *Raja* Sacrifice is that which is performed in expectation of receiving fruits from it and for ostentatious show.

13. And *Tama* sacrifice is that which is performed against the ordinances of the *Shastras* in which food is not distributed, *Mantras* are not recited, fees are not paid to the assisting priests and which is void of faith.

14. Reverence to Celestials, regenerate ones, preceptors, and learned men, and purity, uprightness, the practices of a *Brahmachari*, and abstinence from injury, constitute the penance of body.

15. The words that does not disturb any body and which is agreeable, true and beneficial, and the diligent study of the *Vedas*, is the penance of speech.

16. Serenity of mind, gentleness, taciturnity, self-restraint, and purity of disposition, constitute the penance of mind.

17. Now *Satya* Penance is that in which this three-fold penance is performed with perfect faith, with devotion and without the desire for fruit.

18. *Raja* Penance is that which is performed with hypocrisy for gaining respect, honour, and revenue, and which is unstable and transient.

19. *Tama* Penance is that which is performed under a deluded belief, and with torture of one's self, and for the destruction of another.

20. *Satya* gift is that which is given because it ought to be given; it is given to one who cannot return it in any way; it is given in a proper place, at a proper time, and to a proper person.

21. *Raja* gift is that which is given reluctantly, for return of some sort of service or benefit, and with an eye to fruit.

22. *Tama* gift is that which is given without respect and with contempt to an unworthy object in an improper place and at an improper time.

23. OM, TAT, SAT, these are the three-fold designation of *Brahma*. The *Brahmanas*, the *Vedas* and the *Yagmas* are all ordained in ancient time by *Brahma*.

24. Therefore, uttering the syllable OM, all utterers of *Brahma* begin their sacrifices, gifts and penances, as ordained in the *Shastras*.

25. Uttering TAT, the various sacrifices, gifts and penances are performed by those who desire emancipation, and who do it without expectation of fruit.

26. *Sat* denotes existence and goodness, O Partha; it is used in any suspicious acts.

27. Constancy in sacrifices, penances and gifts is also called *Sat*. For the sake of an act is also called *Sat*.

28. Whatever oblation is offered in a sacrifice, whatever is given away, whatever penance is performed, and whatever is done, if done without faith, is, O Partha, the opposite of *Sat*. It (opposite of *Sat*.) will do no good to the life in this world or hereafter in the next."

CHAPTER XLII.

(BHAGAVATGITA PARVA)—Contd.

Arjuna said:—

1. "O mighty-armed, I desire to know the true nature of *Sanyasa* (Renunciation) and *Tyaga* (Abandonment). O slayer of Keshi, I want to know them distinctly."

The great one said:—

2. "Rejection of works with some desire is known by the learned as *Sanyasa*. But the abandonment of the desire for the fruit of all works, is called *Tyaga*, by the discerning man."

3. Some wise men say that work itself should be abandoned considering it to be evil; others say that the works of sacrifice, gifts and penance should not be renounced.

4. O best of Bharata's son, listen to my opinion about *Tyaga*, for O powerful of men, *Tyaga* is of three kinds.

5. The works of sacrifice, gifts and penance should not be renounced. They should indeed be performed, for, sacrifices, gifts and penances are the means for the purification of the wise.

6. But these works should be performed without attachment and without the desire for fruit. Partha, this is my decided opinion.

7. The Renunciation of work is not proper. It is the result of delusion and arises from *Tama*.

8. When work is abandoned from bodily fear and from the consideration of pain, such abandonment arises from *Raja*, and one who makes such abandonment never obtains the fruit of *Tyaga*.

9. The abandonment of attachment and the fruit of actions which are performed, because they are prescribed in the *Shastras*, O Arjuna, is considered to be of the quality of *Satya*.

10. He, who has such *Tyaga*, being possessed of intelligence and with doubts dispelled, has no aversion for an unpleasant action, and has no attachment for pleasant ones.

11. Actions cannot be absolutely abandoned by man; therefore he, who abandons the fruit of actions, is a true *Tyages*.

12. Those, that do not abandon the desire for the fruit of actions, have after death threefold fruits,—good, bad and indifferent.

13. Listen to me, O mighty-armed, (I shall declare to you) the five causes for the completion of actions, as told in the *Sankhya* which treats with the annihilation of actions.

14. Substratum (body), Agent (mind), Organs (physical), Efforts (vital breaths), and Duties (senses),—these are the five causes.

15. With body, speech or mind, whatever work, good or bad, a man performs, these five are their causes.

16. Such being the case, he who, owing to his uncultivated understanding and dull mind, sees his own self as the sole agent of all actions, sees nothing.

17. He who has no egoism, and whose mind is not sullied, does not kill,—or fettered by action,—if he kills all these people.

18. Knowledge, the Object of Knowledge, and the Knower, form the threefold impulse of action. Instrument, Action and Agent form the threefold complements of action.

19. Knowledge, Action and Agent have threefold enumeration, according to the difference of qualities. Listen to them now.

20. *Satya* Knowledge is that by which One Eternal Essence undivided in the divided is seen in all things.

21. *Raja* Knowledge is that which sees various Essences of different things, on account of their separateness.

22. *Tama* Knowledge is that which sees each single object as if it were the whole, which is without reason, and without truth, and which is mean and low.

23. *Satya* Action is that which is prescribed in the *Shastras*, which is performed without attachment, desire or aversion, and without the desire for any fruit by the performer.

24. *Raja* Action is that which is attended with great trouble and which is performed by one who desires for the fruit of action, and who is filled with egoism.

25. *Tama* Action is that which is performed from delusion, without regard to

consequences, and with one's own loss and injury as well as of others.

26. *Satya* Agent is he who is free from attachment, and egoism, who is full of constancy and energy, and who is unmoved both in success and failure.

27. *Raja* Agent is he who is full of affections, who desires for the fruit of actions, who is covetous, cruel and impure, and feels both joy and sorrow.

28. *Tama* Agent is he who is void of application, who is without discernment, who is obstinate, deceitful malicious, idle, desponding, and procrastinating.

29. Listen to the three-fold division of intellect and constancy. O *Dhananjaya*, I shall exhaustively and distinctly speak to you on this matter.

30. *Satya* Intellect, O *Partha*, is that which knows action and inaction, what ought to be done and what ought not to be done, and which knows fear and fearfulness, bondage and deliverance.

31. *Raja* Intellect, O *Partha*, is that by which one imperfectly discerns right and wrong, and what ought to be done and what ought not to be done.

32. *Tama* Intellect, O *Partha*, is that by which, being one covered by ignorance, considers wrong to be right, and sees all things in a reverse state.

33. *Satya* Constancy, O *Partha*, is that by which through devotion one controls the function of the mind, the life-breaths and the senses.

34. *Raja* Constancy, O *Partha*, is that by which through attachment one holds to religion, and profit, wishing for fruit.

35. *Tama* Constancy, O *Partha*, is that through which undiscerning person does not abandon sleep, fear, sorrow, dependency and folly.

36—37. Now hear from *Me*, O best of *Bharata* race, what are the three kinds of happiness. *Satya* Happiness is that, in which one finds pleasure from repetition of enjoyment, which brings an end to all pain, which is like poison in the beginning, but *ambrosia* afterwards, which is born out of serenity, and is produced by knowledge.

38. *Raja* Happiness is that which arises from the contact of the senses with their objects, and which resembles *ambrosia* in the beginning and poison next.

39. *Tama* Happiness is that which deduces the self in the beginning and in its consequences, and which arises from sleep, indolence and foolishness.

40. There is none, either among the beings on earth or among the celestials in heaven, which is free from these three qualities born of Nature.

41. O chastiser of foes, the duties of *Brahmanas*, *Kshatriyas*, *Vaiśyas*, and *Sudras* are each distinguished by these three qualities, born of nature.

42. Tranquillity, self restraint, penance, purity, forgiveness, rectitude, knowledge, experience and faith, these are the distinctive features of a *Brahmana*.

43. Bravery, energy, firmness, skill, firmness in battle, liberality, majesty,—these are distinctive features of a *Kshatriya*.

44. Agriculture, tending of cattle, and trade,—these are the duties of a *Vaiśya*. The natural duty of a *Sudra* is service.

45. Every man, if he engages in his own natural duty, attains to perfection. Hear, how man attains to perfection by performing his own natural duties.

46. Worshipping Him, from whom are the life of beings, and by whom all the universe is pervaded, by the performance of his own duty man is sure to attain to perfection.

47. Better is one's own duty, though performed imperfectly, than another's duty well performed. Man incurs no sin by performing his duty prescribed by Nature.

48. Man must not, O son of *Kunti*, abandon his natural duties, however bad they might be—for all actions are enveloped by error as fire by smoke.

49. He whose mind is unattached to any thing, who has subdued his self, and whose desire is gone, through *Sanyasa*, obtains the supreme perfection of freedom from action.

50. Learn in brief, O son of *Kunti*, how a man, obtaining perfection, attains to *Brahma*, the Supreme End of Knowledge.

51. Having a pure mind, restraining his self by constancy, renouncing all objects of sense, and casting off affection and aversion,

52. He who resides in a lonely place, eats little, restrains his speech, body and mind, who is ever intent on meditation and abstraction, who is unconcerned,

53. Who is free from egoism, violence, pride, lust, wrath, surroundings, who is devoid of selfishness and is tranquil, becomes fit for assimilation with *Brahma*.

54. Becoming one with *Brahma*, and obtaining tranquillity in spirit, man grieves not and desires not. Seeing all beings alike, he obtains the highest devotion to *Brahma*.

55. By devotion he truly knows Me, truly what I am and who I am. Then knowing Me truly, he forthwith enters into Me.

56. Even performing all actions at all times, such a man, having his refuge in Me, obtains through My favour that state which is eternal and imperishable.

57. Mentally dedicating all actions to Me, resorting to mental abstraction, being devoted to Me, fix your thoughts constantly on Me.

58. Fixing your thoughts on Me, you will surmount all difficulties through My favour. But if from self-conceit you do not listen to Me, you will surely perish.

59. If out of self-conceit you think "I will not fight,"—Your this resolution will be in vain, for surely will Nature rule you.

60. Bound by your own Duty, ordained by Nature, you will involuntarily do that, which, out of delusion, you do not wish to do.

61. The Lord, O Arjuna, as if mounted on a machine, sits in the heart of all beings, turning them as He pleases by His illusive power.

62. O Bharata, seek shelter under Him in every way. By his favour, you will get Supreme Peace and the Eternal Seat.

63. I have thus declared to you the knowledge which is more mysterious than any other mystery. Reflect on it fully, and then act as you like.

64. Once more hear My supernatural words, the most mysterious mystery of all. You are very dear to Me; therefore, I tell you what is good for you.

65. Fix your heart on Me, become My devotee, sacrifice to Me, bow down to Me,—you will then come to Me. I tell you the truth, for you are very dear to Me.

66. Forsaking all religious duties, come to Me,—come to Me as thy sole refuge. I shall deliver you from all your sins. Do not grieve.

67. This knowledge that I have told you must not be declared by you to one who does not practise penances, who is not a devotee, who never waits on a preceptor, and who always culminates Me.

68. He, who will imitate this supreme knowledge to those who are devoted to Me, offering Me his highest devotion, being freed from all doubts, will come to Me.

69. Amongst men none can be dearer to Me than such a man. None on earth can do Me greater service also than he.

70. And he, who will study this holy conversation between us, will offer to Me the sacrifice of Knowledge. This is my opinion.

71. Even he, who, with faith and without evil, will hear it, being freed from (the bond of births), will obtain the blessed seat of those that perform pious acts.

72. Have you heard, O Partha, this knowledge with mind undirected to any other object? Has, O Dhananjaya, your delusion, caused by ignorance, been destroyed?"

Arjuna said :—

73. "O undecaying One, through your favour my delusion is gone, I now know what I am. I am now firm. My doubts have been dispelled. I will obey you. I will do thy bidding."

Sanjaya said :—

74. O king, I heard this wonderful and hair-stirring words of Vasudeva and Partha.

75. Through the favour of Vyasa, I myself heard this mysterious, great and best words from the very lips of the Lord of Yoga, Srikrishna.

76. O king, I am feeling more and more pleasure as much as I am remembering the holy and wonderful words between Srikrishna and Arjuna.

77. O king, I am feeling more and more pleasure as much as I am remembering the wonderful manifestation of Srikrishna.

78. Wherever exist the Lord of Yoga Srikrishna and the great Bowman Arjuna, there certainly do wealth, victory and glory exist.

Thus ends the forty-second chapter, the conversation between Krishna and Arjuna, in the Bhagavat-Gita of the Bhishma Parva.

CHAPTER XLIII.

(BHISMAVADHA PARVA).

Sanjaya said :—

1. Seeing Dhananjaya (Arjuna) take up once again his Gandiva and arrows, the great car-warriors (of the Pandava army) sent up a tremendous shout.

2. Those heroes, the Pandavas, and the Somakas, and those that followed them, blew their sea-born conchs in great delight.

3. Drums and Pasis and Krakachas and cow-horns were beat and blown together and the uproar made was very loud.

4. O ruler of men, then there came the celestials, the Gandharvas, the Pitris, the Siddhas and the Charanas with the desire of witnessing (the battle).

5. The highly blessed *Rishis* came there in a body with Satakrati (Indra) at their head, so that they might see the great slaughter.

6—8. O king, seeing the two armies, which resembled two oceans, ready for the battle and marching continually forward, the brave king Yudhishthira, Dharmaraja, put off his armour and cast aside his excellent weapons. Then soon alighting from his chariot, he proceeded with joined hands, and with restrained speech towards the direction where the hostile host stood looking at the grand father and facing the east.

9. Seeing him proceed, the son of Kunti, Dhananjaya, soon alighted from his car and followed him accompanied by all his brothers.

10. The lord Vasudeva also followed him. The chief kings also (of Yudhishthira's army) followed him in great anxiety.

Arjuna said :—

11. "O king, what is this you are doing, that abandoning us you proceed on foot, face eastwards to the enemy's army."

Bhima said :—

12. "O great king, where are you going, O ruler of earth, putting aside your armour and weapons, you go towards the enemy's warriors clad in armour, thus abandoning your brothers.

Nakula said :—

13. O descendant of Bharata, you are my eldest brother. Fear troubles my heart on account of your this proceeding (towards the enemy) : Tell us where you are going.

Sahadeva said :—

14. O king, when these hostile troops, both numerous and terrible, stand here to fight with us, where do you go to their directions ?

Sanjaya said :—

15. O descendant of Kuru, though he was thus addressed by his brothers, yet he continued to proceed without uttering a word.

16. To them then, the high-souled and the greatly wise Vasudeva thus smilingly spoke "His intention is known to me."

17. Having first paid his respects to all the Kurus, such as Bhishma, Drona, Kripa and Salya, he will fight with the enemy.

18—21. It is heard in the old history that he, who, having paid his respects to his reverend preceptors and relatives, according to the *Shastras*, fights with those that are his superiors, is certain to win victory in battle. This is my opinion. When Krishna was saying this, a loud uproar of "Alas" and "Oh" rose in the ranks of the troops of Dhritarashtra's son ; but the others remained quiet. Seeing Yudhishthira, the heroic warriors of Dhritarashtra's son thus talked amongst themselves, "This fellow is an infamous wretch of his race. It is apparent that this king is coming in terror to Bhishma.

22—24. Yudhishthira with his brothers has become a seeker after Bhishma's protection. When Dhananjaya is protector and the sons of Pandu, Viratodara (Bhima), Nakula and Sahadeva, why does this Pandava (Yudhishthira) come (to Bhishma) in fear. Though celebrated in the world, this one could never have been born in the Kshatriya order, for he is weak and his heart is filled with fear of battle." Then those warriors all praised the Kurus.

25—27. Becoming greatly pleased, all of them waved their garments with cheerful hearts. O king, all the warriors then blamed Yudhishthira with his brothers along with Keshava (Krishna). O king, then the Kuru army crying shame to Yudhishthira again became quiet. What will this king say ? What will Bhishma say in reply ?

28—30. What will Bhishma who is ever boastful of his prowess in battle and what Krishna and Arjuna say ? What has Yudhishthira to say ? O great king, the curiosity of both the armies in respect of Yudhishthira was great. (In the mean time) the king entered the hostile army full of arrows and darts. He then quickly proceeded towards Bhishma, surrounded by his brothers. Seizing his feet with his two hands, the king (Yudhishthira), the son of Pandu, then thus spoke to Bhishma, the son of Shantanu, who was then ready for battle.

Yudhishthira said :—

31. O invincible one, I bow to you. We shall fight with you. Grant us your permission ; give us your blessings.

Bhishma said :—

32. O ruler of earth, O great king, O descendant of Bharata, if you had not come to me in this battle, I would have cursed you for bringing about your defeat.

33. O son, I am pleased with you. O son of Pandu, fight and obtain victory. Whatever else you have desired to obtain, get them all in this battle.

34. O son of Pritha, ask for a boon which you desire to get. O great king, if it so happens, then defeat will not be yours.

35. O king, a man is the slave of wealth, but wealth is no one's slave. This is very true. I am bound to the Kurus by wealth.

36. O descendant of Kuru, it is for this I am, like a eunuch, uttering these words that I am bound to the Kurus by wealth. Except battle,—What do you desire?

Yudhisthira said:—

37. O greatly wise one, desiring my welfare from day to day look after my interests. Fight for the sake of the Kurus,—this is my prayer.

Bhisma said:—

38. O king, O descendant of Kuru, what can I do for you. I shall of course fight on behalf of your enemies. Tell me what can I do for you?

Yudhisthira said:—

39. O sire, I bow to you. I ask you (tell us) how we shall be able to vanquish you who are invincible. Tell me this, it is for my benefit,—if you see any good in it.

Bhisma said:—

40. O son of Kunti, I do not see the person who,—even if he be the lord of the celestials—can defeat me in battle when I fight.

Yudhisthira said:—

41. O grandfather, I bow to you. I ask you,—tell us how your death might be caused by your enemy.

Bhisma said:—

42. O sire, I do not find the man who can defeat me in battle. The time for my death is not yet come. (On some future occasion) come to me.

Sanjaya said:—

43. O descendant of Kuru, Yudhisthira then once more saluted him and accepted his words with bent head.

44. That mighty-armed hero surrounded by his brother then went towards the chariot of the preceptor (Drona) through the lines of soldiers who all looked at him.

45. Then bowing down to Drona and walking round him, he spoke these words to that invincible hero,—words beneficial to him.

Yudhisthira said:—

46. O invincible hero, I ask you, (tell me) how I may fight without incurring any

sin, and how, O Brahmana, with your permission I may vanquish all my enemies.

Drona said:—

47. O king, if, having resolved to fight, you failed to have come to me, I would have cursed you for bringing about your defeat.

48. O Yudhisthira, O sinless one, I am now pleased and honoured by you. I give you permission. Fight and win victory.

49. I shall also fulfil your desire. Tell me what you have to say. Battle excepted, tell me what you desire to get.

50. A man is the slave of wealth, but wealth is the slave of none. O king, this is a great truth. I am bound to the Kurus by their wealth.

51. It is for this like a eunuch I am telling you the following—"Battle excepted, what do you wish to get?" I shall fight on behalf of the Kurus; but I shall pray for your victory.

Yudhisthira said:—

52. O Brahmana, pray for my victory and advise me what is good to me. Fight for the Kurus. This is the boon I ask from you.

Drona said:—

53. O king, victory is certain to you,—who have Krishna as your counsellor. I wish that you will defeat your enemy in this battle.

54. Where there is righteousness there is Krishna. Where there is Krishna, victory is certain to be there. O son of Kunti, go and fight. Ask me, what shall I speak to you?

Yudhisthira said:—

55. O foremost of Brahmanas, I ask you, hear what I have to say. How shall we in battle defeat you who are invincible?

Drona said:—

56. As long as I fight, so long victory cannot be yours. O king, therefore with the help of your brothers try to kill me soon.

Yudhisthira said:—

57. O mighty-armed one, tell us the means of your death. O preceptor, prostrating myself to your feet I ask you this. I bow to you.

Drona said:—

58. O son, I cannot see such an antagonist who may kill me when I stand in battle, when I fight with my anger excited and when I scatter incessantly shower of arrows.

59. O king, except when I shall be prepared for death, having abandoned my arms and withdrawing myself from all surrounding sights, none will be able to kill me. What I tell you is true.

60. I tell you also that having heard something very disagreeable from some creditable source, I will abandon my arms in the battle.

Sanjaya said :—

61. O king, having heard these words of the wise son of Bharadwaja and also having honoured the preceptor, he (Yudhisthira) went towards the son of Saradwata (Kripa).

62. Bowing down to Kripa and walking round him, O king, Yudhisthira, accomplished in speech, thus spoke to that greatly brave warrior.

Yudhisthira said —

63. "O preceptor, with your permission I will fight without incurring sin. O sinless one, if I get your permission, I shall (certainly) defeat my enemy."

Kripa said :—

64. "If having resolved to fight, you failed to have come to me, I would have cursed you, O king, for bringing about your defeat.

65. A man is the slave of wealth, but wealth is the slave of none. O king, this is the truth. I am bound to the Kurus by wealth.

66. O king, I must fight for them. I therefore speak like a eunuch in telling you, "Battle excepted, what do you desire to get?"

Yudhisthira said :—

67. O preceptor, I ask you therefore, listen to me.

Sanjaya said :—

Saying this, the king became greatly agitated. Being deprived of his sense, he stood silent.

68. Knowing however what he desired to say the son of Gautama (Kripa) thus spoke to him, "O king, I am incapable of being killed. Fight and win victory.

69. I am pleased by your coming. O king, rising every day (from my bed), I shall pray for your victory. I truly speak this to you.

70. O king, having heard these words of Gautama (Kripa) and after having paid him due respect, the king went to the place where the Madra king was.

71. Bowing to Salva and walking round him, the king spoke to that invincible warrior these words beneficial to him.

Yudhisthira said :—

72. O invincible hero, if I fight with your permission, I will not incur sin. With your permission I shall defeat my enemies.

Salva said :—

73. If having resolved to fight, O king, you failed to have come to me, I would have then cursed you for bringing about your defeat.

74. I am very much pleased with you. I am much honoured by you. Let it be as you desire, I give you permission, fight and win victory.

75. O hero, speak, what do you want? What shall I give you. O king, battle excepted, what do you desire to get?

76. A man is the slave of wealth, but wealth is the slave of none. O king, this is the truth. I am bound to the Kurus by wealth.

77. O nephew, it is for this I am speaking to you like a eunuch. I shall do as you desire. Battle excepted, what do you wish to get?

Yudhisthira said :—

78. O king, think daily of what is beneficial to me. Fight as you please with the foes. This is the boon I ask from you.

Salva said :—

79. O fire of kings, in the present circumstance what help can I render to you? I shall of course fight on behalf of your enemy, for I have been made one of their party by the Kurus with their wealth.

Yudhisthira said :—

80. O Salva, this was the boon I asked during the preparations for this battle. The prowess of the Suta's son (Karna) should be weakened by you in battle.

Salva said :—

81. O Yudhisthira, O son of Kunti, your this desire will be fulfilled. Go, fight as you please. I shall pray for your victory.

Sanjaya said :—

82. Having received the permission of his maternal uncle (Salva) the king, of the Madra, the son of Kunti (Yudhisthira), surrounded by his brothers, came out of the vast (Kuru) army.

83. Vasudeva (Krishna) then went to Radha's son (Karna) on the field of battle. For the sake of the Pandavas, the eldest brother of Gada, then, thus spoke to Karna :

84. "O Karna, I have heard that from the hatred you bear for Bhishma you will not fight. O son of Radha, come to our side, so long Bhishma is not killed.

85. O son of Radha, when Bhishma will be killed, you may come back and fight on Duryodhana's side, if you have no particular leaning for any party.

Karna said :—

86. O Keshava, I shall not do anything that is disagreeable to Dhritarashtra's son (Duryodhana), I am ever devoted to him, know, that my life has been cast off for him.

Sanjaya said :—

87. Having heard these words, Krishna stopped, O descendant of Bharata, he then returned to the Pandavas, headed by Yudhisthira.

88. Then, in the midst of all the warriors, the eldest Pandava thus loudly exclaimed "He, who will choose us, will be considered by us as our ally."

89. Thereupon Yuyutsu thus spoke with a cheerful heart to the son of Kunti, Dharmaraja Yudhisthira.

90. I shall fight under you in this battle, O sinless one. I shall fight on your side, if you accept me.

Yudhisthira said :—

91. Come, come, all of us will fight with your foolish brothers. O Yuyutsu, both Vasudeva, and all of us say.

92. "I accept you, O mighty-armed hero, fight for my cause. It appears the thread of Dhritarashtra's line, as well as his funeral cake, will rest on you.

93. O prince, O effulgent one, accept us that accept you; the wrathful and foolish Duryodhana will not live.

Sanjaya said :—

94. Then abandoning the Kurus, your son, Yuyutsu, went over to the army of the Pandavas with the beat of drums and cymbals.

95-96. Those foremost of men then all ascended their respective chariots. They placed their troops in battle-array.

97. They ordered thousands of drums and cymbals to be played. Those foremost of men themselves also sent up lion-like roars.

98. Seeing those foremost of men, the Pandavas, seated on their cars, the kings with Dhrishtadyumna and others once more sent up shouts of joy.

99. Seeing the nobleness of the Pandavas, who had paid due honour to those that deserved it, all the kings highly praised them.

100. They talked amongst themselves about the friendship, compassion and kindness to kinsmen displayed on every occasion by those high-minded men.

101. "Excellent"—"Excellent"—were the words shouted everywhere. Eulogistic hymns for those illustrious men were chaunted by all. The minds and hearts of every one were attracted towards them.

102. Both the Aryas and the Mlechhas that saw or heard of this conduct of the Pandavas all wept with their voice choked with tears.

103. Those greatly powerful also ordered hundreds and hundreds of large drums and Pushkaras to be sounded and thousands and thousands of conchs all as white as the milk of the cows to be loudly blown.

Thus ends the forty-third chapter, going to Bhishma &c, in the Bhismavadha of the Bhishma Parva.

CHAPTER XLIV.

(BHISMAVADHA PARVA)—*Contd.*

Dhritarashtra said :—

1. When the troops of my side and those of the foe were thus placed in battle-array, who struck first, the Kurus or the Pandavas?

Sanjaya said :—

2. Having heard the words of his brother, your son Dushasana advanced with his forces with Bhishma at their head.

3. Desiring to fight with Bhishma, the Pandavas cheerfully advanced with Bhimasena at their head.

4-5. Thereupon lion-like roars, clamorous shouts, the noise of *Krakachas*, the blare of cow-horns and the sounds of drum, cymbals and tabors arose in both the armies. The soldiers of the enemy rushed upon us and we also rushed upon them with loud shouts.

6. The vast armies of the Kurus and the Pandavas shook in that fearful and bloody battle by the sounds of conchs and cymbals, as a forest is shaken by the wind.

7. The great noise, made by those troops consisting of kings, elephants and horses, rushing upon one another in an evil hour, was like that of the ocean in a tempest.

8. When that loud and hair-stirring noise rose, the mighty Bhimasena roared like a bull.

9. Bhimasena's roars rose above the sounds of conchs, and drums, the roarings of elephants and the lion-like shouts of the warriors.

10. The shouts of Bhimasena drowned the neighings of thousands of horses in both the armies.

11. Hearing those shouts of Bhimasena whose roarings resembled that of the clouds and the report of the thunder, your soldiers were filled with fear.

12. Hearing those roars of that hero (Bhima), the horses and the elephants (of both the armies) ejected urine and excreta, as other animals do at the roars of the lion.

13. Roaring like a deep mass of clouds and assuming a fearful appearance, that hero filled your sons with great alarm and then rushed upon them.

14—17. Then all the brothers, your sons Duryodhana, Durmukha, Dushaha, that great car-warrior Dushashana, Durmarshana, Vivingsati, Chitrasena, the great car-warrior Vikarna and also Purumitra, Jaya, Bhoja, the brave son of Somadatta,—all these heroes, shaking their bows which looked like so many masses of clouds charged with flashes of lightning, and taking out long arrows looking like so many snakes that have cast off their sloughs, surrounded that great Bowman (Bhima) and covered him with a shower of arrows, as clouds cover the sun.

18—19. The sons of Draupadi, the great car-warrior (Abhimanyu) son of Subhadra, Nakula and Sahadeva, Dhritadyumna, the son of Prishata, all rushed against the warriors of Dhritarashtra's son and tore them asunder with sharp arrows as the summits of mountains are broken down by the thunder-bolt.

20. In that first encounter that resounded with the terrible twang of the bow and flappings of the leathern fences, none of your party or of that of the enemy turned them back.

21. O best of the Bharata race, O king, I saw the lightness of hands of the disciples of Drona who shot countless arrows and always succeeded in hitting the marks.

22. The twang of the bows did not stop for a moment and the blazing arrows flashed

through the air like meteor falling from the sky.

23. O descendant of Bharata, all the kings stood like spectators and saw the interesting and awful battle between kinsmen.

24. O king, then those great car-warriors remembering the great injuries they had suffered, challenged one another in anger and tried their utmost (to win victory).

25. The two armies of the Kurus and the Pandavas, full of elephants, horses and cars, looked exceedingly beautiful on the field of battle, like painted figures on canvas.

26. Then all the kings took up their bows. The sun was covered by the dust raised by the combatants.

27—30. Under the command of your son, they rushed upon the enemy at the head of their respective troops. Fearful was the uproar made by the elephants and horses of the kings rushing to the charge, mingled with the lion-like shouts of the warriors and the din made by the sounds of conchs and drums. The uproar of that ocean (the battle field), which had arrows for its crocodiles, bows for its snakes, swords for its tortoises and the forward leaps of the warriors for its tempest, looked like a real ocean agitated by a tempest. Thousands of kings commanded by Yudhis-thira attacked the ranks of your son with their respective troops.

31—32. While fighting, or retreating, or rallying again, neither the men of our side nor those of the enemy's could be distinguished. But your father (Bhishma) shone transcending all that countless host in that fearful and terrible battle.

Thus ends the forty-fourth chapter, the commencement of the battle, in the Bhishma-vadha of the Bhishma Parva.

CHAPTER XLV.

(BHISMAVADHA PARVA).—Contd.

Sanjaya said :—

1. O king, in the morning of that awful day commenced the fearful battle that mangled the bodies of so many kings.

2. Desiring victory in battle, the loud shouts that the Kurus and the Sanjayas made, resembling those of so many lions, caused the earth and the sky to be resounded.

3. A tremendous uproar was heard mingled with the flappings of the leathern

fences and the blast of conchs. Lion-like roars rose from men shouting at one another.

4. O best of the Bharata race, the twang of the bow-strings, the heavy tread of infantry, the furious neighing of horses, .

5. The falling of sticks and iron hooks, the clash of weapons, the jingle of bells round the necks of elephants rushing upon one another,

6. The clatter of the wheels of cars that resembled the roars of clouds,—all these mingled together,—produced a hair-stirring uproar.

7. All the Kuru warriors, reckless of their lives, with cruel intentions, rushed upon the Pandavas with their standards upraised.

8. O king, taking up a fearful bow that resembled the rod of death himself, the son of Shantanu, Bhishma, rushed upon Dhananjaya (Arjuna) on the field of battle.

9. The greatly powerful Arjuna also, taking up the bow Gandiva which is celebrated all over the world, rushed upon the son of Ganga (Bhisma) on the field of battle.

10. Both those two foremost heroes of the Kuru race desired to kill each other. Though the mighty son of Ganga pierced Partha with his arrows, yet he could not make him waver.

11. O king, that son of Pandu (Arjuna) also could not make Bhishma waver in battle. The great bowman Satyaki rushed against Kritavarmana,

12-14. The fight between these two (heroes) was extremely fearful and hair-stirring. Satyaki wounded Kritavarmana and Kritavarmana wounded Satyaki with loud shouts and thus they weakened each other. Pierced all over the body with arrows, those two great warriors shone like two blossoming Kinsukas, when they are adorned with flowers in spring. The great bowman Abhimanyu fought with Vrihadvala.

15. O king, the ruler of Kosala, soon, in that battle, cut off the standard and overturned the charioteer of, the son of Subhadra, (Abhimanyu).

16. When his charioteer was overthrown, Subhadra's son was filled with wrath. O king, he pierced Vrihadvala with nine arrows.

17. That chastiser of foes, (Abhimanyu) with a couple of sharp arrows cut off his standard, with one (arrow) he cut down one of the protectors of his car-wheels and with another his charioteer.

18-19. Those (two) chastisers of foes fought on and weakened each other with sharp arrows. Bhishma fought with your son Duryodhana, that great car-warrior who had injured (the Pandavas) in pride. Both of those Kuru chiefs are foremost of men and both of them are great car-warriors.

20-23. They covered each other, on the field of battle, with showers of arrows. O descendant of Bharata, seeing the fight between these two illustrious and accomplished warriors learned in all the modes of warfare, all creatures were filled with amazement. Dushayana rushed against the great car-warrior Nakula and pierced him with many sharp arrows. The son of Madri laughingly cut off with his sharp arrows the standard and the bow of his adversary. He then wounded him with twenty-five small-headed arrows.

24. Your son who is ever difficult to be vanquished then killed in that fearful battle Nakula's horses and then cut down his standard.

25. Durmukha rushed upon the mighty Sahadeva. He fought with him in that terrible battle and pierced him with a shower of arrows.

26. The heroic Shahadeva soon overthrew in that fearful battle Durmukha's charioteer with a sharp arrow.

27. Both of them were irresistible in fight. Each, attacking the other, and being desirous of warding off each other's attack, struck terror into each other with fearful arrows.

28. The king Yudhishthira himself fought with the ruler of the Madra. The Madra king cut off the bow of Yudhishthira.

29. Thereupon, the son of Kunti, took up another bow which was stronger and capable of imparting greater velocity.

30. The king, then saying in great wrath "Wait" "Wait" covered the king of Madra with straight arrows.

31-34. O descendant of Bharata, Dhristadyumna rushed against Drona. In great anger Drona cut off in that battle the hard bow of the illustrious Panchala prince,—the bow which was ever capable of taking the lives of the foes. He shot in that battle a fearful arrow which was like the second rod of Yama. The arrow thus shot penetrated into the body of the prince. Taking up another bow and fourteen arrows, the son of Drupada pierced Drona with his arrows. Enraged with each other they fought on.

35. O king, the impetuous Sakha met Somadatta's son who was equally impetuous

in battle and he shouted out to him "Wait" "Wait".

36. That hero then pierced his right arm in that fight. Thereupon the son of Somadatta wounded Sankha on the shoulders.

37. O king, the battle that was fought between these two proud heroes soon became as fearful as the battle between the celestials and the Asuras.

38. O king, that high-souled great car-warrior Dhristaketu angrily rushed upon Valhika who was the very embodiment of anger.

39. O king, great Valhika, sending up a lion-like roar, weakened the wrathful Dhristaketu with countless arrows.

40-41. The king of the Chedis, then becoming exceedingly angry, quickly pierced Valhika with nine arrows in that battle. Like an infuriated elephant attacking another infuriated elephant, they roared against each other in great anger. They fought in great wrath and they looked like the planets *Angaraka* and *Vudha*.

42. The doer of cruel deeds, Ghatatkacha, O descendant of Bharata, wounded that mighty and angry Raksasha (Alambusha with ninety sharp arrows.

43. Alambusha, in that great battle, wounded the mighty son of Bhimasena (Ghatatkacha) in many places with straight arrows.

44. Wounded with arrows they appeared in that battle like the mighty Indra and the powerful Vala in the battle between the celestials and the Danavas.

45. O king, the mighty Shikhandin attacked Drona's son. But Aswathama severely wounded Shikhandin with a sharp arrow and thus made him tremble.

46. O king, Shikhandin also wounded the son of Drona (Ashwathama) with a sharp and excellent weapon.

47-48. They brought on striking each other with various kinds of arrows. O king, Virata, that commander of an army, rushed against the heroic Bhagadatta in battle. Becoming exceedingly angry, Virata shot at Bhagadatta a shower of arrows, as the clouds shower rain on a mountain. But that ruler of earth, Bhagadatta, soon covered Virata with arrows as clouds cover the sun. The son of Saradwata, Kripa, attacked the ruler of the Kaikeyas named Vrihadkshatra.

52. O descendant of Bharata, Kripa covered him with a shower of arrows. Vrihadkshatra also covered the angry son of Gautama with a shower of arrows.

53. Having killed each other's steeds and cut off each other's bows, those (two)

warriors were both deprived of their cars. Becoming exceedingly angry, they attacked each other with swords.

54-56. The battle they then fought was fearful and unparalleled. That chastiser of foes, king Drupada, angrily rushed on the ruler of Sindhu, Jayadratha. The Sindhu king wounded Drupada in that battle with three arrows, and Drupada too wounded him in return. The battle they fought was fearful and terrible.

57-58. It gave satisfaction to the hearts of all spectators; it was like the conflict between the planets *Sukra* and *Angaraka*. Your son Vikarna with fleet steeds attacked the greatly powerful Sutasoma and they began to fight. Though Vikarna wounded Sutasoma with many arrows, yet he failed to make him waver.

59-61. Sutasoma also could not make Vikarna waver. It was a wonderful sight. That great car-warrior, that foremost of men, that greatly powerful Chekitan rushed upon Susarman for the sake of the Pandavas. O king of kings, Susarman however checked the advance of that great car-warrior Chekitan with heavy shower of arrows. Chekitana also becoming exceedingly angry showered on Susarman a shower of arrows as a mass of clouds shower rains on a mountain.

62. O king, the greatly powerful Sakuni attacked the mighty Prativindhya as a lion attacks an infuriated elephant.

92. The son of Yudhishthira in great anger wounded Suvala's son with many sharp arrows as Maghavat (Indra) mangles a Danava.

64. In that terrible battle, Sukuni also wounded Prativindhya and mangled the body of that greatly intelligent warrior with sharp arrows.

65. O great king, Srutakarman attacked in that battle the great car-warrior, the mighty Sudhakshina, the king of the Kambhojas.

66. O king of kings, Sudhakshina wounded that great car-warrior the son of Sahadeva, but he could not make him waver; he stood as the Mainaka mountain.

67. Thereupon Srutakarman in great anger weakened that great car-warrior of the Kambhojas with countless arrows and mangled him in many parts of his body.

68. That chastiser of foes, Iravan rushed in great anger on the wrathful Srutayush in that great battle.

69. The mighty son of Arjuna, that great car-warrior, then killing the horses of his adversary, sent up a loud roar. O king, all the kings praised him (by his this great feat).

70. Srutayusha, in great anger, killed in that battle the horses of the son of Arjuna with a great mace and then they fought on.

71. The two princes of Avanti, Vinda and Anuvinda attacked in that battle the great car-warrior the brave Kuntibhoja who was with his son at the head of his troops,

72. We saw wonderful prowess in those two princes, for they fought with great coolness, though they had to fight with a very large number of troops.

73. Anuvinda hurled a mace at Kuntibhoja, but he (Kuntibhoja) soon covered him with a shower of arrows.

74. The son of Kuntibhoja wounded Vinda with many arrows but he too wounded him in return. The battle they fought was wonderful.

75. O respected one, the Kekaya brothers at the head of their troops attacked in that battle the five Gandharva princes with their troops.

76. Your son Viravahu fought with that foremost of car-warriors, Uttara, the son of Virata and wounded him with nine arrows.

77. Uttara also wounded him with many sharp arrows; O king, the ruler of Chedi attacked in that battle Uluka.

78. He wounded Uluka with a shower of arrows and Uluka too wounded him with sharp arrows with excellent wings.

79. O king, the battle they fought was fearful in the extreme, for, being unable to defeat each other, they fearfully mangled each others body.

80. Thus in that great battle thousands of single combats were fought between car-warriors, elephant-men, horse-men and foot-soldiers of both the sides.

81. For a short time the battle looked beautiful, but O king, it soon grew furious and nothing could be seen.

82. In that battle elephants rushed against elephants, car-warriors against car-warriors, horsemen against horsemen and foot-soldiers against foot-soldiers.

83. The battle then became confused and fearful in the extreme. The heroes rushed against one another in a great number.

84. The celestial Rishis, the Siddhas and Charanas who were present, saw that battle as if it were the battle between the gods and the demons.

85. Thousands of elephants and cars, countless horsemen and foot-soldiers, appeared to have altered their character.

86. O foremost of men, it was seen that car-warriors, elephants, horsemen and foot-soldiers, all fought with one another, again and again, on the same places.

Thus ends the forty-fifth chapter, the single combats, in the Bhismavadha of the Bhishma Parva.

CHAPTER XLVI.

(BHISMAVADHA PARVA)—Continued.

Sanjaya said:—

1. O king, O descendant of Bharata, I shall now describe to you the fight of hundreds and thousands of foot-soldiers, who were in utter forgetfulness of all considerations for others.

2. The son did not recognise the father and the father the son. The brother did not recognise his own brother and the sister's son did not recognise his maternal uncle.

3. The maternal uncle did not recognise his sister's son, and the friend did not recognise the friend. The Pandava and the Kuru forces fought as if they had been possessed by demons.

4. O foremost of men, some warriors attacked with their cars the cars of the enemies, and crushed the yokes of those cars to pieces.

5. The shafts of cars broke dashing against shafts of other cars, the spikes of car-yokes broke against spikes of car-yokes. Some unitedly attacked others that were united but all were eager to take one another's life.

6—8. Some cars were obstructed by other cars and they were unable to move. Huge elephants with rent temples fell upon other huge elephants. They angrily tore one another's body with their tusks. O king, others, again, attacking other impetuous and huge ones with huge standards on their backs, being wounded by tusks, roared in great agony.

9. Disciplined by training and urged on by pikes and hooks, elephants not in rut attacked those that were in rut.

10. Huge elephants, attacked by those that were in rut, ran away in all directions, uttering cries like those of cranes.

11—12. Many huge elephants, well-trained and with juice trickling down from their rent temples and mouth, having been wounded by swords, lances and arrows, shrieked aloud. Pierced in their vital parts they fell down and expired. Uttering fearful cries, some ran away in all directions.

13-15. O king, the foot-soldiers, that protected the elephants, that possessed broad chests, that were capable of effectually striking the foe, armed with pikes, bows, bright battle-axes, maces, clubs, arrows, lances, shafts and heavy iron-mounted bludgeons and swords of the brightest polish ran in every direction with the firm resolve of taking one another's life.

16. The swords of brave combatants who rushed against one another having been steeped in blood shone with great brilliancy.

17. The whirling noise of the swords made by their whirling and falling by heroic arms, became very loud.

18-19. O descendant of Bharata, crushed with maces and clubs, cut off with tempered swords, pierced and grinded by the tusks of elephants, the combatants sent forth heart-rending wails as those of men doomed to hell.

20. Horsemen on fleet horses with tails like the plumes of swans, rushed upon one another.

21. Hurling by them, long, fleet and polished and sharp-pointed darts, decked with gold, fell (on all sides) like so many snakes.

22. Some heroic horsemen on fleet steeds leaped up and cut off the heads of car-warriors who were seated on their cars.

23. A car-warrior, getting a body cavalry within shooting distance killed many with straight arrows furnished with broad heads.

24. Many infuriated elephants adorned with gold trappings and looking like newly-risen clouds threw down the horses and crushed them with their legs.

25. Being struck on their frontal globes and flanks, and mangled by lances, many elephants roared aloud in great agony.

26. In the bewildering confusion of the melee, many elephants threw steeds with their riders and crushed them down.

27. Overthrowing with their tusks steeds and their riders, some elephants roved about and crushed cars with their standards.

18. Some huge male elephants, from excess of energy and with the temporal juice gushing down from their temples in large quantities, killed horses with their riders by their trunks and legs.

29. Polished, sharp-pointed and fleet arrows resembling snakes fell upon the heads, the temples and the flanks and the limbs of elephants.

30. O king, fearful, polished javelins resembling large meteoric flashes being

hurled by heroic arms fell everywhere piercing through bodies of men and horses and cutting through coats of mail.

31. Taking out their sharp swords from sheathes made of leopard's and tiger's skins, many killed their adversaries in battle.

32. Many warriors, though attacked and their bodies cut open, fell upon their antagonists with swords, shields and battle-axes.

33. Dragging down and overthrowing cars with their horses by their trunks, some elephants roved about in all directions, guided by the cries of those behind them.

34-36. Some pierced by javelins, some cut down by battle-axes, some crushed by elephants, some trodden down by horses, some cut by the car-wheels and some by axes, O king, loudly called for their kinsmen. Some called upon their sons, some upon their fathers, some upon their brothers, some upon their relatives, some upon their maternal uncles, some upon their sister's sons, and some upon their friends and others.

37. O descendant of Bharata, a large number of combatants lost their weapons, many had their thighs broken. Some were seen to cry piteously for their desire for life, with arms torn off or sides pierced or cut open.

38. O king, some having but little strength, and lying on the field of battle asked for water from excessive thirst.

39. O descendant of Bharata, some, weltering in blood and becoming greatly weakened, censured themselves and your sons assembled (in that battle.)

40. O exalted one, but there were others,—the brave Kshatriyas, who having wounded one another, did not abandon their weapons nor did they set up any wails.

41-44. There were some, who, lying on those places where they lay, roared in joy, and biting from wrath their own lips with their teeth, looked at one another with faces rendered fearful by the contraction of their eye-brows. Others, possessing great strength and tenacity, wounded with arrow, remained perfectly silent smarting under their pains. Other brave car-warriors, deprived of their own cars in battle and thrown down and wounded by huge elephants, asked to be taken up on the cars of others. O king, many looked beautiful like blossoming *kinsukas*.

45-47. In that fearful battle, destructive of heroes, the father killed the son and the son killed the father, the sister's son killed

the maternal uncle, the maternal uncle killed the sister's son Friends killed friends and kinsmen killed kinsmen. Thus took place the great slaughter in that great battle between the Kurus and the Pandavas.

48. In that fearful and terrible battle in which no consideration was shown, the Pandavas (at last) began to waver before Bhishma.

49—50. O best of the Bharata race, O king, the mighty-armed Bhishma, with his great standard made of silver and adorned with the device of a palmyra with five stars, sitting upon his excellent car, shone like the moon on the Meru mountain.

Thus ends the forty-sixth chapter, the great slaughter, in the Bhismavadha of the Bhishma Parva.

CHAPTER XLVII.

(BHISMAVADHA PARVA)—Contd.

Sanjaya said :—

1—2. O king, when the greater part of that fearful day passed away, Durnakha, Kritavarmana, Kripa, Salya and Vivingsati, urged by your son, came to Bhishma and began to protect him in that fearful battle which was so destructive of the foremost of men.

3. O best of the Bharata race, protected by those five great car-warriors, that great hero penetrated the Pandava army.

4. O descendant of Bharata, the palmyra standard of Bhishma was seen to glide continuously through the Chedis, the Kashis, the Karushas and the Panchalas.

5. That hero (Bhishma) cut off the heads (of the foes) and their cars with yokes and standards with broad-headed, swift and perfectly straight arrows.

6. O best of the Bharata race, Bhishma seemed to dance on his car as it moved about. Some elephants vitally wounded by him, shrieked in great agony.

7. Thereupon Abhimanyu angrily rushed towards Bhishma's car on his own car yoked with excellent horses of brown colour.

8. And adorned with a standard decked with pure gold and resembling a Karnikara tree, he attacked Bhishma and those five foremost of car-warriors.

9. Striking with a sharp arrow the palmyra standard (of Bhishma) that hero fought

with Bhishma and those other warriors who were protecting him.

10. Wounding Kritavarmana with one arrow and Salya with five, he weakened his great grandfather with nine arrows.

11. With one arrow shot from his bow drawn to its fullest extent, he cut off (Bhishma's) standard adorned with gold.

12. With one broad-headed and straight arrow capable of penetrating every thing, he cut off the head of Durnakha's charioteer.

13—14. With another sharp arrow, he cut down the gold-decked bow of Kripa. With many sharp arrows that great car-warrior wounded them all. Seeing his lightfess of hand, even the celestials were pleased.

15. Seeing the great exactness of Abhimanyu's aim, all the car-warriors with Bhishma at their head, considered that he possessed the great capacity (of his father) Dhananjaya.

16. His bow, sending forth sound like the twang of Gandiva while stretched and restretched, seemed to revolve like a circle of fire.

17. Then that chastiser of foes, Bhishma rushing on him with great impetuosity, soon, wounded the son of Arjuna with nine arrows.

18. He too with three broad-headed arrows cut off the standard of that greatly powerful warrior. Of rigid vows, Bhishma also struck his adversary's charioteer.

19. O sire, Kritavarmana, Kripa and Salya, piercing Arjuna's son, all failed to make him waver for he stood firm like the Mamaka mountain.

20. Though surrounded by those great car-warriors of Dhritarashtra's army, the heroic son of Arjuna still showered, on those five car-warriors, a down pour of arrows.

21. Baffling their great weapons by a shower of arrows and pouring on Bhishma a shower of his arrows, the mighty son of Arjuna sent up a loud roar.

22. When he was thus struggling in the battle, and afflicting Bhishma with (his) arrows, the strength of his arms we saw then was very great.

23. Possessed of such great power, Bhishma shot his arrows at him. But he (Abhimanyu) cut off in the fight all the arrows shot from Bhishma's bow.

24. Then that brave bowman cut off, with nine arrows, the standard of Bhishma

in that great battle. When this great deed was done, the people sent forth a loud shout.

25. Adorned with jewels and made of silver, that tall palmyra-devised standard, O descendant of Bharata, cut off by the arrows of Subhadra's son, fell down on the ground.

26. O best of the Bharata race, seeing that standard cut down by the arrows of Subhadra's son, the proud Bhima sent up a loud shout to cheer up the son of Subhadra.

27. Then in that great battle, the mighty Bhimasena caused many powerful celestial weapons to appear.

28. The high-souled great grandsire (Bhisma) then covered Subhadra's son with thousands of arrows.

29. Thereupon ten great bowmen and mighty car-warriors of the Pandava (army) soon rushed on their cars to protect the son of Subhadra.

30. O king, these were Virata and his son, the descendant of Prishata, Dhrishtadyumna, Bhima, the five Kekaya brothers, and Satyaki.

31. As they were rushing upon him with great impetuosity, the son of Shantanu, Bhisma, in that great battle, wounded the Panchala princes with three arrows and Satyaki with ten.

32. With one winged arrow as sharp as a razor shot from his bow drawn to its fullest stretch, he cut off the standard of Bhimasena.

33. O foremost of men, the lion-devised standard of Bhimasena, made of gold, being cut off by Bhisma, fell from the car.

34. Thereupon Bhima wounded the son of Shantanu with three arrows, Kripa with one and Kritavarmana with eight.

35. The son of Virata, Uttara, also riding on an elephant with upraised trunk attacked the king of Madra.

36. But Salya checked the great impetuosity of that foremost of elephants rushing towards his car.

37. But that foremost of elephants angrily placed his leg on the yoke of (Salya's) car and killed his four large and swift horses.

38. The king of Madra, staying on the car the horses of which had been killed, hurled an iron dart, which resembled a snake, in order to kill Uttara.

39. His armour being cut through by the dart, he lost consciousness and fell from the elephant, the hook and the lance also fell loosened from his grasp.

40. Salya then took up his sword, and jumping down from his excellent car, he with great force cut off the large trunk of that great elephant.

41. His armour pierced all over with a shower of arrows and his trunk cut off, that elephant sent forth a loud shriek. He then fell down and expired.

42. O king, performing this great feat, the Madra king soon got on the car of Kritavarmana.

43-47. Seeing his brother Uttara killed and seeing Salya on the Kritavarmana's car, Virata's son Sweta blazed up in anger as fire blazes forth with Ghee. That great warrior stretching his large bow that looked like that of Indra, rushed upon Salya, the king of Madra with the desire of killing him. Surrounded on all sides with innumerable car-warriors, he advanced towards Salya's chariot and poured upon him a shower of arrows. Seeing him rush to the fight with the prowess of an infuriated elephant, seven car-warriors of your side surrounded him on all sides with the desire of protecting the ruler of Madras who seemed to be already within the jaws of death.

48-49. Those seven warriors were Vrihadvala, the king of the Kosalas, Jayatsena of Magadha, Rukmaratha, the brave son of Salya, Vinda and Anuvinda of Avanti, Sudakshina the king of the Kambhojas, and Jayadratha, the king of the Sindhus and the kinsman of Vrihadkshatra.

50. The stretched bow of these illustrious warriors, decorated with various colours, looked like the flashes of lightning in the clouds.

51. They all poured on the head of Sweta a continuous shower of arrows as the clouds, tossed by the wind, pour rain on the mountain breast when summer is passed.

52. That great bowman, that commander of the forces, being greatly enraged at this, struck their bows with seven broad-headed arrows of great impetuosity.

53. O descendant of Bharata, we saw those bows were cut off. Then within half the time of a wink of the eye they took up other bows.

54. That mighty-armed and high-souled warrior then with seven swift arrows again cut off the bows of those bowmen.

55. Those heroes, those great car-warriors whose large bows had been cut down, swelled in wrath, and grasping darts, sent forth a loud shout.

55-58. O best of the Bharata race, they hurled these seven darts on Sweta's chariot. Those blazing darts, which flew like large meteors with the sound of thunder, were all cut down by that great warrior with seven broad-headed arrows before they could reach him. O best of the Bharata race, then taking up an arrow which was capable of penetrating into every part of their body, he hurled it on Rukma ratha. That great arrow penetrated into his body.

59. Then, O king, being thus struck by the arrow, Rukmaratha sat down on his car and lost all consciousness.

60. His charioteer, however, without betraying any fear, carried him away, senseless and fainted, from the field of battle.

61. Then taking up six other arrows decked with gold, Sweta cut off the standards of his six adversaries.

62. Wounding their horses and charioteers also and covering those six warriors with a continuous shower of arrows, that chastiser of foes, went towards the car of Salya.

63. O descendant of Bharata, when that great general (Sweta) was rushing with great force towards the car of Salya, loud cries of "Oh" "Alas," rose in your army.

64. Then your great son, with Bhishma, at the head and with many other heroic warriors and troops, went towards Sweta's car.

65-67. He thus rescued the Madra king who was at the point of death. Then a fearful and hair-stirring battle was fought between your troops and those of the enemy in which cars and elephants all got mixed up in confusion. The old grandfather of the Kurus poured showers of arrows on Subhadra's son, on Bhimasena and on that great car-warrior Satyaki and also upon the king of the Kekayas, on Virata, on the descendant of Prishata, Dhrishtadyumna, and also upon the Chedi troops.

Thus ends the forty-seventh chapter, the fight with Sweta, in the Bhismavadha of the Bhishma Parva.

CHAPTER XLVIII.

(BHISMAVADHA PARVA).—Contd.

Dhritarashtra said:—

1. O Sanjaya, when that great bow-man Sweta went towards Salya's chariot, what did the Kurus and the Pandavas do? What did Bhishma, the son of Shantanu do? Tell me all this, I ask you.

2. O king, hundreds and thousands of the foremost of Kshatriyas, all brave great car-warriors placed their general Sweta in their front,

3. And displaying their prowess to your royal son, O descendant of Bharata, desired to rescue Sweta, with Shikhandin at their head.

4. Those great car-warriors rushed towards Bhishma's car decked with gold, with the intention of killing that foremost of warriors. The battle that was then fought was fearful.

5. I shall describe to you that wonderful and fearful battle that was fought between your warriors and those of the enemy.

6. The son of Shantanu made many cars empty, for that foremost of all car-warriors cut off many heads by showering his arrows.

7. Possessing the prowess of the sun, he covered the very sun with his arrows. As the rising sun dispels the darkness from around him, so did he remove the foe from around him in that great battle.

8. O king, in that great battle, hundreds and thousands of arrows were shot by him. They were very powerful and they possessed great impetuosity. They killed countless Kshatriyas in that battle.

9. O king, in that great battle, he cut off the heads of hundreds of heroic warriors and elephants clad in thorny mail as summits of mountains are felled by thunder-bolt.

10. O king, cars were seen to mingle with cars. One car was seen upon another car and a horse upon another horse.

11. O king, impetuous horses carried here and there the youthful riders killed and hung from their saddle with their bows till in their hands.

12. With swords and quivers still attached to their person and their armour loosened, hundreds of dead warriors lay on the ground sleeping on beds worthy of heroes.

13. Rushing upon one another, falling down and rising up again, and rushing again having risen up, the combatants fought hand to hand.

14. Struck by one another, many rolled on the field of battle. Infuriated elephants ran in all directions and hundreds of car-warrior's were killed.

15. Car-warriors, with their cars, were crushed (by the elephants). Some warriors fell on their cars killed by other warriors with their arrows.

16-17. Many great car-warriors were seen to fall down from high, their charioteers being killed. A thick dust covered all sides. Then the warriors knew their adversaries by the twang of the bow. From the pressure also on their bodies the combatants guessed their enemies.

18. O king, the warriors fought on with arrows guided by the twang of the bow-strings. Even the very hissing sound of the arrows shot by the combatants at one another could not be heard.

19-20. So loud was the sound of drums that it seemed to pierce the cars. In that tumultuous and hair-stirring uproar, even the names of the combatants could not be heard. Even the father could not recognise his own son.

21. One of the wheels being broken, the yoke being torn off, one of the steeds being killed, the brave car-warrior was overthrown from the car along with his charioteer.

22. Thus many brave warriors, deprived of their cars, were seen to run (in all directions.)

23. He, who was killed, had his head cut off; he, who was not killed, was mortally wounded. When Bhishma attacked, there was none who was not wounded.

24. In that fearful battle Sweta killed innumerable Kurus. He killed hundreds of noble princes.

25. He cut off with his arrows the heads of hundreds of car-warriors and also their arms decked with *Angadas*, and also their bows.

26-27. O king, O best of the Bharata race, car-warriors and car-wheels, the cars themselves, both small and costly standards, many horses and innumerable men and hundreds of elephants were destroyed by Sweta.

28. From fear of Sweta, we abandoned Bhishma that foremost of warriors; we left the battle and retreated to the rear and therefore we now see your exalted self.

29. O descendant of Kuru, retreating beyond the range of arrows and abandoning the son of Shantanu, Bhishma, in that battle, all the Kurus stood (as spectators), though armed for the battle.

30. Ever cheerful even in the hour of cheerlessness, that foremost of men, Bhishma, alone, of our army, stood in that fearful battle as immovable as the mountain Meru.

31. Killing the foes like the sun at the end of the winter, he stood effulgent with

the golden rays of his car, as the sun shines with his rays.

32. That great bow-man shot showers of arrows and struck down his enemies in that battle as Vishnu, armed with the discus, struck down the Asuras.

33. While being thus slaughtered (by Bhishma) in that fearful battle, the warriors broke away from their ranks and fled from him (Bhishma) as if he was a fire fed with fuels.

34. While fighting with the great warrior (Sweta), that chastiser of foes, Bhishma, was the only one who was cheerful. Ever devoted to the welfare of Duryodhana, he began to consume the warrior (Sweta.)

35. O king, reckless of his own life, abandoning all fear, he slaughtered the Pandava troops in that great battle.

36. Seeing that (Pandava) general striking Duryodhana's troops, your father Bhishma, also called Devavrata, rushed upon him.

37. Thereupon Sweta covered Bhishma with a great net of arrows, Bhishma also covered Sweta with a shower of arrows.

38. Roaring like two bulls, they rushed against each other like two gigantic mad elephants or like two angry tigers.

39. Baffling each other's weapons by means of their weapons those (two) foremost of men, Bhishma and Sweta fought with each other with the desire of taking each other's life.

40. If Sweta did not protect it, in one single day Bhishma could have in anger consumed the Pandava army with his arrows.

41. Seeing the grandfather made to retreat by Sweta, the Pandavas grew exceedingly delighted, but your son became very much cheerful.

42. Thereupon Duryodhana surrounded by many kings, rushed in anger against the Pandava troops in that great battle.

43. Then Sweta abandoned the son of Ganga, Bhishma, and began to slaughter your son's troops with great impetuosity as the wind up-roots trees with great violence.

44. O king, having routed your army, Virata's son (Sweta) senseless in anger again rushed towards the place where Bhishma stood.

45-46. These two mighty and great warriors, both blazing with their arrows; fought with each other like Vritra and Vasava in the days of yore, both eager to kill each other. Having drawn his bows to

the fullest stretch, Sweta wounded Bhishma with seven arrows.

47. The brave one (Bhishma) then put forth his prowess; he quickly checked his adversary's valour as a mad elephant checks another mad elephant.

48. That delighter of the Kshatriyas, Sweta, then struck Bhishma; and the son of Shantanu pierced him in return with ten arrows.

49-53. Though thus wounded, that great warrior stood as unmoved as a mountain. Sweta again wounded the son of Shantanu with twenty-five straight arrows at which every one was astonished. Then smiling and licking with his tongue the corners of the mouth, Sweta cut down Bhishma's bow into ten parts with ten arrows. Then taking up a winged arrow made of iron, he crushed the palmyra on the top of the standard of that exalted one (Bhishma). Seeing the standard of Bhishma cut down, your sons thought that Bhishma was killed. The Pandavas, in great delight blew their conchs.

54. Seeing the palmyra-standard of the illustrious Bhishma cut down, Duryodhana, in great anger, urged his army to the battle.

55-64. They all carefully protected Bhishma who was then in great distress. To them that stood there as spectators, the king (Duryodhana) thus exclaimed. "Either Sweta or Bhishma will die (to day)". Having heard the words of the king, the great car-warriors soon with four kinds of troops advanced to protect the son of Ganga. O descendant of Bharata, Valuka, Kritavarmana, Kripa, Salya, the son of Jarasandha, Vikarna, Chitrasena and Vivingsati, all, with great speed, surrounded him on all sides and poured a continuous shower of arrows. That high-souled and mighty warrior then soon checked those wrathful warriors with sharp arrows by displaying his own lightness of hands. Checking them all as a lion checks a herd of elephants, Sweta cut off Bhishma's bow with a thick shower of arrows. Then the son of Shantanu, Bhishma, took up another bow in that battle and wounded Sweta with arrows furnished with the feather of Kanka birds. Then that commander (Sweta) in great anger wounded Bhishma in that battle with innumerable arrows in the very sight of all. Seeing Bhishma, that foremost of all the warriors, checked in the battle by Sweta, the king (Duryodhana) became exceedingly cheerless, and your whole army felt themselves in great distress.

65. Seeing the heroic Bhishma checked and wounded by Sweta with his arrows, all thought that Bhishma had been killed.

66-71. Thereupon your father Devavrata, seeing his standard cut down and the army checked, grew greatly enraged and shot at Sweta innumerable arrows. O king, that foremost of heroes Sweta however baffled all those arrows of Bhishma, and he once more cut off with a broad-headed arrow the bow of your father. O king, throwing aside that bow, the son of Ganga took up in great anger another strong and large bow, and aiming seven large broad-headed arrows, killed the four horses of the general Sweta, then he cut down his standard and then the head of his charioteer. Thereupon that great car-warrior jumped down from his car the horses and the charioteer of which had been killed.

72-77. Seeing Sweta, that foremost of car-warriors, deprived of his car, the grandsire began to strike him on all sides with showers of arrows. Wounded in this great battle with arrows shot from Bhishma's bow, leaving his bow on his car, he took up a dart decked with gold, and, taking up that terrible and fearful dart which resembled the fatal rod of Death and which was capable of killing even Death himself, Sweta thus spoke in anger to the son of Shantanu, Bhishma. "O foremost of men, wait a little and see my prowess." Having said this to Bhishma that greatly powerful and high-souled bow-man hurled that dart resembling a snake.

78. O king, then loud cries of "Oh" and "Alas" rose among your sons when they saw that fearful dart which was as effulgent as the rod of death.

79. Having been hurled from Sweta's hand,—that dart which resembled a snake that had just cast off its slough, fell with great force like a meteor from the sky.

80-81. Your father Devavrata, then, without the slightest fear, with eight sharp and winged arrows, cut down into nine parts that fearful dart which was decked with pure gold and which appeared to be covered with flames of fire.

82. All your troops, O best of the Bharata race, then sent up a loud shout of joy. Virata's son, however, having seen his dart cut down into fragments, lost all sense in anger.

83. Like one whose heart was overcome by the approaching death, he could not settle what to do. O king, deprived of his senses by anger, Virata's son, with smiles,

84. Took up in great cheerfulness a fearful mace for Bhishma's destruction. With eyes red in anger, and looking like a second Yama armed with the rod,

85. He rushed upon Bhishma as a swollen river rushes upon a rock. Considering his great impetuosity as incapable of being checked, the greatly fearful Bhishma,

86. Who is ever skilful in knowing the prowess of others, suddenly jumped down on the ground to avoid that blow. O king, Sweta, however, whirling that heavy mace in anger,

87—88. Hurlled it on Bhishma's car like the deity Maheswara (Siva). By the fall of that mace intended for Bhishma's destruction, that car, with its standard, chariot-ree and horses, was reduced to ashes. Seeing Bhishma, that foremost of car-warriors fighting on foot,

89—91. Many car-warriors, Salya and others soon came to his help. Getting up on another car and stretching his bow, Bhishma slowly advanced towards Sweta. In the meantime he heard a voice in the sky. It was celestial and fraught with his own good. It said, "O Bhishma, O Bhishma, O mighty armed hero, fight without losing a moment.

92. This is the moment fixed by the creator for getting success over this one." Having heard these words uttered by the celestial messenger,

93—94. Bhishma carefully determined to kill Sweta. Seeing that foremost of car-warriors fighting on foot, many great car-warriors rushed unitedly to his rescue. They were Satyaki, Bhimasena, and that descendant of Prishata, Dhristadyumna,

95. The Kekaya brothers, Dhristaketu and the greatly powerful Abhimanyu. Seeing them coming to his rescue, with Drona, Salya, and Kripa,

96. That high-souled hero (Bhishma) stopped them all as a mountain resists the wind. When the illustrious warriors of the Pandava army were thus checked,

97—98. Sweta took up a sword and cut off Bhishma's bow. Throwing off that bow the (Kuru) grandfather having heard the words of the celestial messenger set his heart to destroy Sweta as soon as possible. Though baffled, your father Devavrata,

99. That great car-warrior, soon took up another bow as effulgent as the bow of Indra. He strung it in a moment.

100. O best of the Bharata race, then your father, seeing that great car-warrior Sweta,—though he was then surrounded by those foremost of men (the Pandava warriors) with Bhimasena at their head,

101—103. The son of Ganga (Bhishma), rushed forward to attack Sweta alone. Seeing Bhishma coming, the greatly powerful

Bhishmasena wounded him with sixty arrows. But that great car-warrior, your father Devavrata, checked Bhishmasena, Abhimanyu and other car-warriors with some fearful arrows. He then struck him (Sweta) with three straight arrows.

104. The (Kuru) grandfather, struck Satyaki in that great battle with one hundred arrows, Dhristadyumna with twenty and the Kekaya brothers with five.

105. Having thus checked all those great bowmen with fearful arrows, your father Devavrata rushed towards Sweta alone.

106. Then taking up an arrow which resembled Death himself which was capable of bearing a great strain and which was incapable of being resisted, the mighty Bhishma placed it on his bow-string.

107. That winged arrow, endued with the force of the Brahma weapon, was seen by the celestials, the Gandharvas, the Pisshachas, the Uragas and the Rakshashas.

108. That arrow, as effulgent as the fire went through his armour and struck into the earth with a flash like that of the thunder-bolt.

109. As the sun hurriedly retires to his western chamber taking with him the rays of light, so did it pass away out of Sweta's body taking with it his life.

110. When he was thus killed by Bhishma in that battle, we saw him fall down like a loosened peak of a mountain.

111. All the great Kshatrya car-warriors, on the Pandava side, lamented (for his death). But your son and all the Kurus were filled with great delight.

112. O king, seeing Sweta killed, Dushashana danced in joy over the field of battle in accompaniment of the loud music of conchs and drums.

113. When that great bowman, was killed by that ornament of battle, Bhishma, the great bowmen of the Pandava side, with Shakhandin at their head, trembled in fear.

114. O king, when the general (Sweta) was killed, Dhananjaya (Arjuna) and the Vrishni chief (Krisna), slowly withdrew their troops.

115. O descendant of Bharata, both your troops and theirs withdrew and both your troops and theirs frequently sent up loud shouts.

116. O chastiser of foes the great (Pandava) car-warriors entered their camp in great cheerlessness, thinking of the great

slaughter, made by their general (Sweta) in that great single combat.

Thus ends the forty-eighth chapter, the death of Sweta, in the Bhismavadha of the Bhishma Parva.

CHAPTER XLIX. (BHISMAVADHA PARVA)—

Continued.

Dhritarashtra said:—

1. O Sanjaya, when their general Sweta was killed by the foe in that battle, what did those great bowmen, the Panchalas and the Pandavas do?

2. When they heard that their general Sweta had been killed, what took place? That they fought to kill him and then before them?

3. O Sanjaya, your words please me for they speak of our victory. My heart does not feel any shame in remembering our transgression.

4—5. The old Kuru chief (Bhisma) is ever cheerful and devoted to us. Though he (Duryodhana) provoked hostilities with that intelligent son of his uncle, (Yudhishthira), yet he once sought the protection of the Pandavas. At that time abandoning everything, he lived in misery.

6—7. In consequence of the prowess of the Pandavas and in consequence of receiving checks everywhere, and also in consequence of placing himself amid entanglement, Duryodhana had (for sometime) recourse to honourable behaviour. Once that wicked-minded prince had to seek their protection, why, therefore, O Sanjaya, had Sweta, who was devoted to Yudhishthira, been killed?

8. This narrow-minded prince (Duryodhana) with all his prosperity has been hurled to the nether regions by a number of wretches. Bhisma did not like this war, nor did the preceptor (Drona),

9. Nor did Kripa, nor Gandhari, nor did I, O Sanjaya, like it. Nor did the Vishni chief, Vasudeva (Krishna), nor that son of Pandu, Dharmaraja (Yudhishthira),

10—12. Nor did Bhima, nor Arjuna, nor those two foremost of men, the twins Nakula and Sahadeva. Though always forbidden by me, by Gandhari, by Vidura, by Rama the son of Jamadagni, and by the illustrious Vyasa, yet, O Sanjaya, the wicked-minded and sinful Duryodhana with Dushasana always followed the evil counsels of Karana and Suvala's son (Sakuni), and behaved maliciously with the Pandavas.

13—14. O Sanjaya, I think that he has fallen into great distress. After the death of Sweta and the victory of Bhisma, what did Partha, accompanied by Krishna, in anger do? O child, it is Arjuna whom I fear, and my that fear cannot be dispelled.

15. The son of Kunti, Dhyananjaya, is brave, and he possesses great activity. I have no doubt he will, with his arrows, cut into fragments the bodies of his enemies.

16. Seeing that son of Indra, who is equal in battle to Upendra, the younger brother of Indra,—who is a warrior whose wrath and purposes are never futile,—what became the state of your mind?

17. He is brave, he is learned in the Vedas, he is as effulgent as the fire and the sun. He possesses the knowledge of *Andra* weapon, that high-souled warrior is ever victorious when he falls upon his foe.

18. His weapons always fall on the foe with the force of the thunder-bolt. His arms are astonishingly quick to draw the bow-string. That son of Kunti is a great car-warrior.

19. O Sanjaya, the invincible son of Drupada also is exceedingly wise. What did Dhristadyumna do when Sweta had been killed in battle.

20. I have no doubt that in consequence of the wrongs they suffered before, and in consequence of the death of their general, the hearts of the Pandavas blazed up.

21. O Sanjaya, thinking of their anger, I never, by day or by night, enjoy any peace of mind on account of Duryodhana. How did the great battle take place? Tell me all about it.

Sanjaya said:—

22. O king, hear about your great transgressions. You should not put all blame on Duryodhana.

23. Your understanding is like building an embankment when the waters have escaped. It is like the digging of a well when the house is on fire.

24. O descendant of Bharata, when the forenoon had passed away and the general Sweta had been killed by Bhisma in that great fearful battle,

25. That chastiser of foes, Sankha, the son of Vrata, that hero who always took delight in battle, seeing Salva stationed with Kritavarman,

26. Blazed up in anger as fire with Ghee. That great car-warrior, having stretched his bow that resembled the bow of Indra himself,

27. Rushed upon the Madra king with the intention of killing him. He was supported on all sides by innumerable car-warriors.

28—29. Pouring a shower of arrows, Sankha rushed towards the car of Salya. Seeing him advance like a mad elephant, seven great car-warriors on your side surrounded him in order to rescue the Madra king who was almost within the jaws of death.

30. Roaring like the clouds and taking up a bow full six cubits long, the mighty-armed Bhishma rushed upon Sankha in battle.

31. Seeing that great car-warrior and great Bowman thus rush (towards) Sankha, the Pandava army began to tremble like a boat tossed by the tempest.

32. Then Arjuna quickly advanced and placed himself in front of Sankha in order to protect him from Bhishma. Then a great battle was fought between Bhishma and Arjuna.

33. O best of the Bharata race, then Salya jumped down from his large car with his mace in hand, and killed the four horses of Sankha's car.

34. Sankha leaped down from his car thus deprived of its horses, and taking a sword, he ran towards the car of Vibhatsu. He then got on it and once more was at his ease.

36. There were shot from Bhishma's car innumerable arrows with which both the sky and the earth were covered.

37. That foremost of heroes, Bhishma killed with his arrows innumerable troops of the Panchalas, the Matsyas, the Kekayas and the Prabhadraka hosts.

38. Abandoning the battle with the son of Pandu viz., Sabyasachin (Arjuna), Bhishma rushed towards Drupada, the Panchala king, who stood surrounded by his troops.

39—41. As a forest is consumed by fire at the end of winter, so were the troops of Drupada seen to be consumed (by Bhishma). Bhishma stood in that battle like a blazing fire without smoke, or like the sun at mid-day, scorching every thing around. The Pandava troops could not even look at Bhishma.

42. Afflicted with fear, the Pandava troops looked around, and not finding any protector, they appeared like a herd of kine afflicted with cold.

43. O descendant of Bharata, being slaughtered in great numbers and crushed when retreating, the Pandava troops cried "Oh" and "Alas."

44—45. Then the son of Shantanu, Bhishma, with his bow always drawn to a circle, poured a continuous shower of arrows that resembled so many poisonous snakes. Creating continuous lines of arrows in all directions, that vow-observing hero killed innumerable car-warriors of the Pandava's.

46. When the Pandava troops were thus routed and crushed all over the field, the sun set, the night came, and nothing could be seen.

47. O best of the Bharata race, seeing Bhishma still proudly standing in battle, the sons of Pritha withdrew their forces.

Thus ends the forty-ninth chapter, First day's battle, in the Bhismavadha of the Bhishma Parva.

CHAPTER L.

(BHISMAVADHA PARVA),—Contd.

Sanjaya said :—

1. O best of the Bharata race, when the troops were withdrawn on the first day (of battle) and when Duryodhana was exceedingly glad in seeing Bhishma angry in the field of battle,

2. Dharmaraja Yudhisthira soon went to Janardana with all his brothers and with all the kings on his side.

3. Being greatly afflicted with the defeat and seeing Bhishma's prowess, O king, he thus spoke to the Vrishni chief (Krishna).

4. "O Krishna, behold that greatly powerful and mighty Bowman Bhishma. He consumes my troops with his arrows as fire consumes dry grass.

5. How shall we even look at that illustrious one who is consuming my troops like fire fed with Ghee.

6. Seeing that foremost of men, that great warrior, armed with bow, my troops afflicted with his arrows, fly away (in all directions).

7. Even angry Yama himself, or the wielder of the thunder-bolt (Indra) or the wielder of the noose, Varuna, or the holder of the mace, Kubera, may be defeated in battle.

8. But the greatly effulgent and mighty car-warrior Bhishma is incapable of being defeated. Such being the case, I am sinking in the fathomless ocean (Bhishma) without a boat.

9—10. O Keshava, O Govinda, when Bhishma is my foe, it is preferable for me to retire into the forest and live there. It is wrong to sacrifice these rulers of earth to.

death in the person of Bhishma. Learned as he is in all weapons, O Krishna, he will annihilate my army.

11. As insects rush into the blazing fire for their own destruction, so do my troops in this fearful battle.

12-14. O Vrishni chief, using prowess for the sake of acquiring a kingdom, I am being (unconsciously) led to destruction. My heroic brothers are all wounded with arrows for my sake. They are deprived of both sovereignty and happiness only through the great love they bear for their eldest brother. We highly regard life, for, under the circumstances, life is very precious. During the remainder of my days I will practise the severest asceticism. O Keshava, I shall not bring about the destruction of my friends.

15. The mighty Bhishma continuously kills with his celestial weapons many thousands of my car-warriors who are foremost of heroes.

16. O Madhava, tell me soon what should be done for my good. As regards Arjuna, I see he is indifferent in this battle, he behaves like a spectator.

17. The greatly powerful Bhishma alone, remembering Kshatriya duties, fights with all the prowess of his arms and to the utmost of his power.

18. With his great mace that kills the heroes, this illustrious one (Bhishma), with the best of his powers, achieves the most difficult feats on foot-soldiers, horses, cars and elephants.

19. O sire, this hero, however, is incapable of destroying in a fair fight the troops of our army if he tries for one hundred years.

20. This your friend (Arjuna) alone is learned in all weapons. Seeing unconsumed by Bhishma and the illustrious Drona, he only looks on us with indifference.

21. The celestial weapons of Bhishma and those of the illustrious Drona are continuously consuming all the Kshatriyas.

22. O Krishna, such is the prowess of Bhishma: if he is angry, he will, with the help of the kings (on his side), certainly annihilate us.

23. O lord of Yoga, search out that great bow-man, that mighty car-warrior who will be able to extinguish Bhishma's prowess, as rain-charged clouds extinguish a forest-fire.

24. O Govinda, through your grace the Pandavas will recover their kingdom when their enemies will be killed, and they will be happy with their kinsmen."

25. "Having said this, the high-souled son of Pritha, in great grief, remained silent for a long time in a reflected mood.

26. Seeing the Pandava (Yudhishthira) afflicted with grief and deprived of his senses by sorrow, Govinda thus spoke, giving excessive delight to all.

27. "O best of the Bharata race, do not grieve. You should not grieve, when all your brothers are heroes and illustrious bow-men.

28. I am also engaged in doing good to you, so are the great car-warriors Satyaki, the revered Virata and Drupada and also the descendant of Prishata, Dhristadyumna.

29. O best of kings, O monarch, all these kings with their troops are all in your favour. They are all devoted to you.

30. This great car-warrior, this descendant of Prishata, this Dhristadyumna, who had been placed in command of your troops, is always desirous of your welfare. He is ever engaged in doing what is agreeable to you.

31. O mighty-armed hero, so also is Shikhandin who is certain to be the slayer of Bhishma." Having heard this the king (Yudhishthira) thus spoke to that great car-warrior Dhristadyumna,

32. In that assembly and in the hearing of Vasudeva. "O Dhristadyumna, O descendant of Prishata, mark the words I speak to you.

33. The words uttered by me should not be transgressed. You have been appointed the commander of our forces with the approval of Vasudeva.

34. O foremost of men, as in the days, of yore, Kartikeya was the commander of the celestial army, so are you the commander of the Pandava army.

35. O foremost of men, putting forth your prowess, kill the Kurus. O sire, I shall follow you Bhima and Krishna,

36. The sons of Madri, the sons of Draupadi clad in armour and also all the other foremost of kings, O best of men, (will also follow you)."

37. Then giving delight to all who heard him, Dhristadyumna thus spoke; "O son of Pritha, I am the ordained slayer of Drona.

38. I shall now fight with Bhishma, Drona, Kripa, Salya, Jayadratha and all the other proud kings."

39. When that chastiser of foes, that foremost of princes, that descendant of Prishata (Dhristadyumna) defiantly spoke thus, the Pandava warriors, who were all

greatly powerful, who were all incapable of being defeated, sent forth a loud shout.

40. Then the son of Pritha, Yudhishthira, thus spoke to the descendant of Prishata (Dhristadyumna), the commander of his army. "A *Vyuha* called *Krauncharuna* which is destructive of all foes

41. And which was spoken of by Vrihaspati to Indra in the days of old when the celestials and the Asuras fought, —kindly now form that *Vyuha* destructive of the hostile troops.

42. It was never before seen by any one. Now let the kings see it with the Kurus." Having been thus addressed by that foremost of men, as Vishnu is addressed by the wielder of thunder-bolt,

43—45. He (Dhristadyumna) placed Dhananjaya in front of the whole army in the next morning. The standard of Dhananjaya, (Arjuna) which had been made by the celestial artificer at the command of Indra, looked exceedingly beautiful when it moved through the sky. Adorned with banners of the rain-bow colours, when it coursed through the air like a ranger of the skies, looking like a fleeting vapoury mansion in the sky, O sire, it appeared to glide dancingly along the path by which the car went.

46. The wielder of *Gandiva* with that jewelled standard, and that standard itself with the wielder of *Gandiva*, looked exceedingly grand, as the self-create (Brahma) with the sun.

47. The king Drupada, surrounded by a large number of troops, stood at the head of that *Vyuha*, becoming as if its head. The two kings Kuntibhoja and Saivya became its two eyes.

48. O best of the Bharata race, the ruler of the Dasarhas, the Prayagas, the Daserakas, the Anupakas and the Kiratas were placed in its neck.

49. O king, Yudhishthira with the Patacharas, the Hundas, the Puravakas, and the Nishadas, became its back.

50. Bhimasena, the descendant of Prishata Dhristadyumna, the sons of Draupadi, Abhimanyu, and that great car-warrior Satyaki became its two wings.

51—52. They were backed, O descendant of Bharata, by the Pishachas, the Daradas, the Pandras, the Kundavisas, the Mandakas, the Ladakas, the Tanganas, the further Tanganas, the Valhikas, the Tittiras, the Pandyas, the Uddras, the Saravas, Tumbhumas, the Vatsas, and the Nakulas.

53—54. Nakula and Sahadeva stood in the left wing. On the joints of the wings

stood ten thousand car-warriors and on the head stood one hundred thousand and on the back one hundred millions and on the neck one hundred and seventy thousand.

55. On the joints of the wings, on the wings and the extremities of the wings, stood innumerable elephants looking like so many blazing mountains.

56. The rear was protected by Viratas backed by the Kekayas, the ruler of the Kasis, and with the king of the Chedi, with thirty thousand cars.

57. O descendant of Bharata, thus forming this great *Vyuha* the Pandavas, all clad in armour waited for the morning.

58. Their clean, costly and white umbrellas, as brilliant as the sun, shone on the back of their elephants and over their chariots.

Thus ends the fiftieth chapter, Krauncha Vyuha making of the Pandavas, in the Bhismavadha of the Bhishma Parva.

CHAPTER LI.

(BHISMAMADHA PARVA)—Continued.

Sanjaya said:

1—5. O Sire, O descendant of Bharata, seeing that great and fearful *Vyuha*, formed by the immeasurably powerful Pandava, your son (Duryodhana) came to the preceptor, Kripa, Salya, Somadatta's son, Vikarna, Asvatthaman and his brothers headed by Dushasana, and all other mighty heroes, assembled there for war, spoke the words giving great pleasure to all, "You are armed with various kinds of weapons, you are learned in the Shastras. O great car-warriors, each of you singly is capable of destroying the Pandavas with all their troops.

6. How easy it is for you then (to destroy them) when you are united. Our army protected by Bhishma is unlimited and their army protected by Bhima is limited.

7—9. Let the Samsthawas, the Surasenas, the Venikas, the Kukkuras, the Rechakas, the Trigartas, the Madrakas, the Yavanas, with Satrunjaya and Dushasana, and with also that great hero Vikarna, Nanda, Upananda, and Chitrakarna, with the Manibhadra protect Bhishma with their respective troops."

10. O Sire, then Bhishma, Drona, and your sons formed a great *Vyuha* to resist that of the sons of Pritha,

11. Then, like the lord of the celestials (Indra), Bhishma surrounded by innumerable troops, advanced at the head of a mighty army.

12—14. O king, that great bowman, that greatly powerful son of Bharadwaja (Drona) followed him with the Kuntalas, the Dasarnas, the Magadhas, the Vidarbhas, the Melakas, the Karnas, and the Paravarnas, the Gandharvas, the Sindhusauviras, the Sivas, and the Vasatis with their all combatants. Sakuni with all his troops protected the son of Bharadwaja.

15—16. Then king Duryodhana with all his brothers accompanied by the Aswalakas, the Vikarnas, the Vamanas, the Kosalas, the Daradas, the Vrikas, the Kshudrakas and the Malavas, cheerfully advanced against the Pandava army.

17. O sire, Bhurisrava, Sala and Salya, Bhagadatta, Vinda and Anuvinda of Avanti protected the left wing.

18. Somadatta, Susarman, the ruler of Kambojas, Sudhakshina, Satayus and Srutayus protected the right wing.

19. Aswatthaman, Kripa, the Satwata hero Kritavarmanan, with large number of troops, protected the rear.

20. Behind them stood many chiefs, Ketumat, Vasudana and the powerful prince of Kashi.

20. O descendant of Bharata, then all your troops, when they were cheerfully waiting for battle, blew their conchs and sent forth lion-like roars.

22. Hearing these shouts, the greatly powerful and the venerable Kuru grandsire uttered a lion-like roar and then blew his conch in great delight.

23. Their conchs, drums, Peshis and cymbals were sounded by all, which created a fearful din all over the field of battle.

24. Krishna and Arjuna, riding on the same car yoked with (four) white horses, blew their excellent conchs adorned with gold and jewel.

25. Hrishikesh (Krishna) blew the conch called Pauchajanya and Dhananjaya Devadatta. That doer of fearful deeds, Vrihadara (Bhima) blew his huge conch, called Paundra.

26. The son of Kunti, Yudhisthira, blew the conch called Anantavijaya, Nakula and Sahadeva blew Sughosha and Mani-pushpaka.

27—28. The King of Kashi, and Saivya and Shikhandia, the great car-warrior Dhristadyumna and Virata and the great car-warrior Satyaki and that great bowman the

Parthala king, and also the five sons of Draupadi, all blew their large conchs and sent forth lion-like roars.

29—30. That great uproar, thus uttered by those heroes resounded through the sky. O great king, thus again the Kurus and the Pandavas advanced against each other with the intention of fighting a great battle.

Thus ends the fifty-first chapter, Kuru Vyuha, in the Bhismavadha of the Bhishma Parva.

CHAPTER LII.

(BHISMA VADHA PARVA)—

Continued

Dhritarashtra said:—

1. When my troops and the troops of our foe were thus placed in battle-array, how did then the foremost of warriors Bhishma begin to strike?

Sanjaya said:—

2. When all the troops were thus placed in battle-array, the warriors all clad in armours waited with their excellent standards upraised.

3. O king, seeing his army look like the infinite ocean, your son Duryodhana, who stood within it, spoke thus to all his troops "You are all clad in armour. Now begin the fight".

4. Then all the (Kuru) warriors, full of cruel intentions and devoid of the desire of living, rushed upon the Pandavas with their standards all upraised.

5. Then a fearful hair-stirring battle took place. The cars and elephants all got mixed up.

6. Arrows with beautiful feathers and with sharp points shot by the car-warriors fell on the elephants and the horses.

7—9. When the battle thus began, the venerable Kuru grandfather, the mighty-armed and terribly powerful Bhishma, clad in armour, took up his bow and rushed upon them. He poured a shower of arrows on the heroic son of Subhadra, on Bhimasena, on the great car-warrior Arjuna, on the ruler of the Kekayas, Virata, Prishata prince Dhristadyumna and also on the Chedi and the Matsya warriors.

10. The great (Pandava) Vyuha wavered at that great attack made by that (Kuru) hero. The battle that was then fought by the combatants was fearful.

11. Many horsemen and car-warriors and best of horses fell in quick succession. Many car-warriors of the Pandava began to run away.

12. Then that foremost of men, Arjuna, seeing the great car-warrior Bhishma (destroying the Pandava troops) thus angrily spoke to the Vrishni prince (Krishna his charioteer) "Go to the place where the grandfather is."

13. "O descendant of Vrishni, it is apparent that Bhishma, in anger, will annihilate our troops for the good of Duryodhana.

14-15. "O Janardana, Drona, Kripa, Salya, Vikarna with the sons of Dhritarashtra headed by Duryodhana and protected by this great bowman (Bhishma) will destroy the Panchalas. O Janardana, I shall, therefore, kill Bhishma for the good of my troops."

16. To him thus spoke Vamdeva, "O Dhananjaya, O hero, be careful, for I shall soon take you near the grandfather's car."

17. O king, having said this, Sourin (Krishna) took that world-renowned chariot in front of Bhishma's car.

18-19. With countless banners flying, with horses as handsome as a flight of cranes, with the standard upraised; with the ape (on that standard) roaring fearfully, that son of Pandu (Arjuna) came slough-tering the Kurus and the Surasenas on his large car as effulgent as the sun; the rattle of the car-wheel of which resembled that of the clouds.

20-23. That enhancer of the joy of his friends soon came to the fight. The son of Shantanu, Bhishma, protected by the warriors headed by the Sindhu king and by the warriors of the east and also by the Kekayas impetuously met him who was rushing like a mad elephant, thus frightening the brave warriors and destroying the troops with his sharp arrows. Except the Kuru grandsire, and those car-warriors, Drona and Vikartana's son, who else was able to withstand in battle the wielder of Gandiva? O king of kings, Bhishma, the grandfather of the Kurus,

24. Struck Arjuna with seventy-seven arrows, Drona struck him with twenty-five, Kripa with fifty,

25. Duryodhana with sixty-four, Salya with nine, Drona's son (Aswatthama) that foremost of men, with sixty, Vikarna with three, the Sindhu king with nine, and Sakuni with five; O king, Artayani struck the Pandava with three broad-headed

arrows. Though struck on all sides, with sharp arrows, that great bowman,

26-31. That mighty-armed one, stood unmoved as a mountain. Thereupon, that greatly powerful hero (Arjuna), of immeasurable strength, pierced Bhishma with twenty-five, Kripa with nine, Drona with sixty, Vikarna with three, Artayani with three and also the king (Duryodhana) with five arrows. Then Satyaki, Virata, Prishata prince Dhishadyumna, the sons of Draupadi, and Abhimanyu all came there to help him. Then the Panchala prince, supported by the Somakas, rushed upon the great bowman Drona who was aiding the son of Ganga (Bhishma). Then Bhishma, that best of all car-warriors, soon wounded that son of Pandu

32-36. With eighty sharp arrows, on seeing which, your warriors were all very much delighted. Having heard the joyous shouts of the warriors, that foremost of car-warriors, that greatly powerful Dhananjaya rushed amongst those foremost of car-warriors. O king, he sported with his bow aiming (with success) his arrows at those great car-warriors. Then, that ruler of men, Duryodhana, seeing his troops much afflicted by that son of Pandu, spoke thus to Bhishma, "O sire, O son of Ganga, this mighty Pandava, accompanied by Krishna, cuts down our roots by destroying our troops though you and that foremost of car-warriors, Drona, are alive.

37. O king, it is only for you that Karna has laid aside his weapons and does not fight with the sons of Pritha, though he is a great friend of mine.

38. O son of Ganga, therefore do that by which this Falguna (Arjuna) might be killed." O king, having been thus addressed, your father Devavrata

39-40. Said "Fie to Khastriya usage" and then he went towards the car of Partha. O king, all the chiefs, then, seeing both those two warriors face to face for fight with white horses yoked to their chariots, sent up a lion-like roar. They also blew their conchs. Then Drona's son and your son, Duryodhana and Vikarna

41-42. All stood, O sire, surrounding Bhishma in that great battle. So did the Pandavas also stand surrounding Dhananjaya in that fearful battle. The fight then began. The son of Ganga wounded Partha with nine arrows.

43-48. Arjuna wounded him in return with ten arrows. Then with one thousand arrows well-shot, the Pandava Arjuna, ever celebrated for his skill in arms, covered Bhishma on all sides. That net of arrows of Partha, O king, was soon dispelled by

another counter-net of arrows shot by the son of Shantanu, Bhishma. Both being well-pleased and both taking delight in battle, fought with each other, none of them gaining any advantage over the other. The continuous downpour of arrows shot from Bhishma's bow were all baffled by those shot from the bow of Arjuna. So also the shower of arrows shot by Arjuna, was all cut down to the ground by the Ganga's son. Arjuna then wounded Bhishma with twenty-five sharp arrows. Bhishma also in that battle wounded Partha in return with nine arrows.

49—50. Those two great warriors, those two chastisers of foes, wounded each other's horses, and cut down each other's car-wheels and shafts. Then, O king, Bhishma, that best of heroes,

51—52. Struck Vasudeva on his breast with three arrows. O king, struck with three arrows the slayer of Madhu (Krishna) shone like a budded *Kinsuka* tree. Then seeing Madhava thus pierced, Arjuna

53—56. Wounded the charioteer of the son of Ganga with three arrows. Trying to strike each other's charioteers, they could not take aim at each other in that fight. O king, for the great ability and dexterity of the charioteers of both those warriors, their cars made beautiful circles by advancing and retreating. O king, seeking opportunity to strike each other, they often changed their positions to take aim at each other. Both of them blew their conchs and often sent forth lion-like roars.

57—58. With the sound of their conchs and the rattle of their car-wheels, the very earth appeared to be rent asunder. She began to tremble. Subterranean noise was heard. O foremost of the Bharata race, none could detect any defect in any of them.

59. Both of them possessed great prowess and great courage in battle. Each was other's match. Seeing his (Bhishma's) standard alone, the Kurus could come near him;

60—62. So could the Pandavas also come to Partha by recognising his standard alone. O king, seeing the prowess thus displayed by those two foremost of men, O descendant of Bharata, all persons in that great battle were filled with wonder. None marked any difference between the two. Both of them were perfectly invisible by their continuous showers of arrows.

63—65. Soon again both of them became visible. Seeing their great prowess, the Gandharvas, the Charanas, the great Rishis and the celestials thus spoke to one another, "Those (two) great car-warriors, when angry, are incapable of being van-

quished even by all the worlds including the celestials, the Gandharvas and the Asuras. This exceedingly wonderful battle will be considered wonderful by all the worlds."

66—68. Such a battle as this will never take place again. Bhishma is incapable of being vanquished in battle by the greatly wise Partha though he showers his arrows on the bow, car and steed of the forms. So also is that great Bowman, the Pandava (Arjuna), incapable of being vanquished in battle by even the celestials. Bhishma is not competent to defeat him. As long as the world would last, so long would this battle be fought equally on both the sides."

69. O king, we heard these words full of praise of both the son of Ganga and the son of Pritha.

70—71. O descendant of Bharata, when these two were fighting with each other, other warriors of your side and of that of the Pandavas killed one another with sharp swords and polished battle-axes, with innumerable arrows and various kinds of other weapons.

72. So long that fearful battle continued, heroic warriors of both sides cut one another down. O king, the battle that was fought between Drona and the Panchala prince was also very fearful.

Thus ends the fifty-second chapter, fight between Bhishma and Arjuna, in the Bhishmavadha of the Bhishma Parva.

CHAPTER LIII.

(BHISMAVADHA PARVA)—Contd.

Dhritarashtra said :—

1. O Sanjaya, tell me how that great Bowman Drona and the Panchala prince the scion of the Prishata race, fought with each other in that great battle.

2. When Shantanu's son, Bhishma, could not escape the son of Pandu (Arjuna) in battle, O Sanjaya, I consider Destiny to be supreme over exertion.

3. When enraged in battle Bhishma could destroy all the mobile and immobile creatures; O Sanjaya, why could he not then escape the Pandava (Arjuna) in battle with his great prowess?

Sanjaya said :—

4. O king, hear about this fearful battle. The son of Pandu (Arjuna) is incapable of being vanquished by even the celestials with Indra at their head.

5. With various kinds of arrows, Drona wounded Dhristadyumna and he cut down his charioteer from his place on the car.

6. O sire, the angry warrior, (Drona) also with four arrows, wounded the four excellent horses of Dhristadyumna.

7. The brave Dhristadyumna also wounded Drona with nine sharp arrows, exclaiming "Wait" "Wait."

8. Thereupon the greatly powerful and high-souled son of Bharadwaja (Drona) covered with his arrows the angry Dhristadyumna.

9. He then took up a terrible arrow for the destruction of the Prishata prince. It resembled in force the thunder-bolt of Sakra. It looked like a second rod of Yama.

10. O descendant of Bharata, seeing that arrow aimed by the son of Bharadwaja, all the troops cried "Oh" and "Alas".

11. But we then saw the great prowess of Dhristadyumna. He stood immovable like a mountain in that battle.

12. He cut down that terrible and blazing arrow which was rushing towards him like his own death. He then poured a shower of arrows on the son of Bharadwaja.

13. Seeing that very great difficult feat achieved by Dhristadyumna, the Panchalas and the Pandavas were all filled with delight. They, again and again, sent forth loud shouts.

14. Then with the desire of killing him, that greatly powerful prince shot at Drona a dart of great force adorned with gold and Vaidurja gems.

15. Thereupon the son of Bharadwaja smilingly cut down into three parts that dart adorned with gold and gems that was coming towards him with great force.

16. O king, having seen his dart thus baffled, the greatly powerful Dhristadyumna poured a shower of arrows on Drona.

17. Then that great car-warrior, Drona, baffled that shower of arrows, cut off the bow of the son of Drupada at a favourable opportunity.

18. When his bow was thus cut off in that battle, that highly and illustrious warrior hurled on Drona a mace with the firmness of a mountain.

19. Having been thus hurled by his hand, that fearful mace flew through the sky for the destruction of Drona. Then again we saw the wonderful prowess of Bharadwaja's son.

20.—21. He baffled that mace decked with gold, and having baffled it, he shot at

the Prishata prince many sharp arrows well tempered, and furnished with golden wings. Penetrating the armour of the Prishata prince, they drank his blood.

22. Then the illustrious Dhristadyumna took up another bow, and with all his strength he wounded Drona with five arrows.

23. Then those two foremost of men, covered with blood, looked as beautiful as the *Kinsuka* flowers in spring.

24—25. Then that high-souled hero, (Drona) cut down his bow and with countless arrows covered the Prishata prince (Dhristadyumna) on all sides as clouds shower rains on a mountain.

26—27. He felled his adversary's charioteer from his place, he also cut down his four horses with four sharp arrows. With another arrow he cut off the leathern fence of Dhristadyumna's hand.

28. When his bow was thus cut down again, when he was thus deprived of his car and when his steeds were thus killed and his charioteer overthrown, the Panchala prince, displaying great prowess, jumped down from his car with a mace in hand.

29. But, O descendant of Bharata, before he could come down from his car, Drona cut down his mace into many fragments. It was a wonderful feat.

30. Then the mighty-armed Panchala prince took up a large and beautiful shield decked with hundred (golden) moons and also a large sword of excellent make.

31. He, then with great impetuosity, rushed towards Drona with the intention of killing him, as a hungry lion runs towards a mad elephant in the forest.

32—33. Then we again saw the wonderful prowess of Bharadwaja's son,—wonderful was the lightness of hands in using the weapon, and also his strength of arms. He alone checked the Prishata prince with a shower of arrows. Though he possessed great prowess, he could not proceed further.

34. We then saw that the great car-warrior Dhristadyumna stood where he was. He ward off those showers of arrows using his arms with great dexterity.

35. Then the greatly strong and mighty Bhimasena soon came there with the desire of helping the Prishata prince in that combat.

36. O king, he wounded Drona with seven sharp arrows. He soon took up the Prishata prince on a car.

37. Then king Duryodhana asked the ruler of Kalinga to go to the rescue of

Bharadwaja's son with a large number of troops.

38. O lord of men, then those countless Kalingas rushed against Bhima at the command of your son.

39. Then that foremost of car-warriors, Drona abandoned the Panchala prince and met Virata and Drupada both together.

40. Dhristadyumna then went to support Yudhishthira in battle. Then a fearful and hair-stirring battle was fought.

41. Between the Kalingas and the illustrious Bhima,—a battle which was fearful and all-destroying.

Thus ends the fifty-third chapter, fight between Dhristadyumna and Drona, in the Bhismavadha of the Bhishma Parva.

CHAPTER L I V.

(BHISMAVADHA PARVA)—Continued.

Dhritarashtra said :—

1—2. How did the Kalinga king, that commander of a large army, having been asked by my son and supported by his troops, fight in battle with that Doer of wonderful deeds, the mighty Bhimasena, that hero who roved over the field of battle with his club?

Sanjaya said :—

3. O great king, thus asked by your son, the mighty Kalinga king accompanied by large army, advanced towards the chariot of Bhima.

4—5. O descendant of Bharata, Bhimasena, then, supported by the Chedis, rushed towards that large and mighty Kalinga army consisting of many cars, horses, and elephants. It was armed with great weapons. It was advancing towards him with Ketumat, the son of the Nishadha king, at its head.

6. Inflamed in anger, Srutayush, clad in armour, followed by his troops in battle-array and accompanied by king Ketumat, came in front of Bhima.

7. The Kalinga king with many thousand cars, and Ketumat with ten thousand elephants and also the Nishadas,

8. All, O king, surrounded Bhimasena on all sides. Then the Chedis, the Matsyas, and the Karushas with Bhimasena at their head,

9. And with many other kings, rushed with great force against the Nishadas. Then took place a fearful and terrible battle.

10. *Between the warriors of both the sides,—all rushing forward with the desire to kill one another. Fearful was the battle that was fought between Bhima and his adversaries.

11—13. O great king, it resembled the battle that was fought between Indra and the great host of the Danavas. O descendant of Bharata, loud uproar rose from that mighty army fighting in that battle. It resembled the sound of the roaring ocean. O king, they cut down one another and made the whole field resemble a crematorium strewn with flesh and blood. Impelled by the desire to kill, they could not distinguish friends from foes.

14. Those brave warriors who were incapable of being easily defeated, cut down even their own friends. Fierce was the struggle that took place between the few and the many,

15. Between the Chedis and the Kalingas with the Nishadas. Displaying their prowess to the best of their power, the powerful

16—17. Chedis abandoned Bhimasena and turned back. When the Chedis turned back, that son of Pandu, Bhimasena met all the Kalingas. He did not turn back depending on the strength of his own arms. The greatly powerful Bhimasena did not move, from his car,

18. He covered the Kalingas with showers of sharp arrows. Then that great Bowman, the Kalinga king and that car-warrior, his son,

19. Named Sakradeva, both attacked the Pandava (Bhima) with ten arrows. But shaking his beautiful bow, the mighty-armed Bhimasena,

20. Fought with the Kalinga king, depending only on his own prowess of arms. Sakradeva shot innumerable arrows in that battle,

21. And killed Bhimasena's horses with them. Seeing that chastiser of foes deprived of his car,

22. Sakradeva rushed upon him; and shot many sharp arrows, O great king, on Bhimasena; the mighty Sakradeva poured a shower of arrows as clouds pour rain after the summer is gone.

23. But the greatly strong Bhima stayed on that car, the horses of which had been killed. He hurled from it at Sakradeva a mace made of the hardest iron.

24—25. Killed by that fearful mace, O king, the son of the Kalinga king fell down with his standard and charioteer. Then that great car-warrior the Kalinga king, seeing his son killed,

26—27 Surrounded Bhima on all sides with innumerable troops; then the greatly strong and mighty-armed Bhima took up a sword with the desire of performing a great feat. O king, that foremost of men also took up a matchless shield made of the hide of a bull.

28—29 It was adorned with stars and crescents made of gold. The Kalinga king also in great anger rubbed his bow-string and took up a poisoned *Sakti*. He shot it at Bhimasena with the desire of killing him.

30. O king, Bhimasena however soon with his big sword cut down that sharp arrow which was rushing towards him with great impetuosity.

31. He then in great delight sent up a loud shout which filled the troops with terror. The Kalinga king, being very much enraged in fighting with Bhimasena,

32—33. Soon hurled upon him fourteen darts with heads made of stone. The mighty-armed Pandava (Bhima) soon cut them down into many fragments. O king, before they could reach him. Having cut down in that battle those fourteen arrows, Bhima,

34—35. That foremost of men, on seeing Bhanumat rushed upon him. Bhanumat thereupon covered Bhima with a shower of arrows. He set up a loud shout making the sky resound with it. Bhima however could not bear that lion-like shout in that battle.

36. Possessing as he does a fearfully loud voice, he also sent up a very loud shout. At his fearful shouts, the Kalingas were filled with great alarm.

37. O best of men, they no longer considered Bhima as a human being. O king of kings, then setting up a loud shout, Bhima,

38—39. With a sword in his hand, jumped upon the excellent elephant (of Bhanumat), and with the help of the tusk of that great elephant, he got on its back. Then with his huge sword, he cut down Bhanumat in two distinct parts. Having killed the Kalinga prince, that chastiser of foes,

40. Made his huge sword, which was capable of bearing a great strain, descend on the neck of the elephant. His head thus cut off, that great elephant fell with a tremendous roar,

41. As a mountain peak falls when eaten up by (the waves of the) sea. O descendant of Bharata, jumping down from that falling elephant, that descendant of Bharata,

42—45. Clad in armour, stood on the ground with his sword in his hand. Cutting down many elephants on all sides, he moved about making his way (through the troops of the enemy). He appeared to be like a moving wheel of fire. He slaughtered innumerable horsemen, elephants and car-warriors and foot soldiers. That foremost of men, the mighty Bhima was seen to move about the field with the speed of the hawk, cutting off with his sharp sword the bodies and heads of countless men (on foot) and also of those who were on elephant.

46. Thus fighting on foot in great rage like Yama himself at the universal dissolution, he struck terror into the hearts of his enemies. Those brave warriors all became confounded.

47. Only those that were foolish came rushing at him who was roving about that field of battle with sword in his hand.

48. That mighty chastiser of foes, cut off the shafts and yokes of those warriors on their cars, and he then killed them.

49. O descendant of Bharata, Bhimasena was seen to display various kinds of motions. He wheeled about and whirled about on high. He made side-thrusts, jumped forward, ran above and leapt high.

50. O descendant of Bharata, he was seen to rush forward and rush upward. Some, mangled by that illustrious son of Pandu with his sword,

51—52. Shrieked aloud, some, mortally wounded, fell down and was killed. O descendant of Bharata, many elephants, some with their trunks and the tusks cut off, others with their temporal globes cut open, fell down uttering fearful cries.

53—57. O king, broken lances, heads of elephant-drivers, beautiful housing of elephants, chords as shining as gold, collars, darts, mallets, quivers, various kinds of machines, beautiful bows, short arrows with polished heads, hooks and screws, various sorts of bells and belts decked with gold,—these were seen falling or already fallen on the field of battle. With elephants having the fore parts and hind parts of their bodies and trunks cut off or entirely killed, the battle field appeared to be strewn with fallen cliffs. Having thus killed many huge elephants that foremost of men then began to destroy the horses.

58. O descendant of Bharata, that hero felled many foremost of horse-men. O sire that battle that was fought between him and those soldiers was exceedingly fearful.

59—60. Hilt, traces, golden saddles, girths, covers for the horses, bearded darts,

costly swords, armours, shields, and beautiful ornaments, were seen by us strewn over the ground in that great battle.

61—63. He caused the earth to be covered with blood, thus making her look as if she were variegated with lilies. The mighty Pandava, jumping high and dragging down some car-warriors, cut them down with their standards. Often jumping up and frequently rushing on all sides, that greatly powerful hero roved about and filled all the troops with wonder. Some he killed by his legs, some he dragged down and pressed them into the earth.

64. Others he cut down with his sword, others again he frightened with his terrible roars. Others he threw down by the force of his thighs.

65—68. Others again fled away on simply seeing him. It was thus that the great and powerful army of the Kalingas surrounded Bhimasena and rushed upon him. O best of the Bharata race, seeing Srutayush at the head of the Kalinga troops, Bhimasena rushed at him. Seeing him come, the Kalinga king wounded Bhimasena with nine arrows. Wounded by those arrows shot by the Kalinga king, like an elephant pierced by the hook,

69—70. Bhimasena blazed up in wrath like a fire fed with fuels. Then that best of charioteers, Asoka, soon brought a car decked with gold, and he caused Bhima to mount upon it. Thereupon that chastiser of foes, the son of Kunti (Bhima) soon mounted on that car.

71—73. Then he rushed towards the Kalinga king, shouting "Wait" "Wait". Then the greatly powerful Srutayush, in great anger, shot at Bhima many sharp arrows and thus displayed his great lightness of hands. O king, thus wounded by those nine sharp arrows shot by the Kalinga king from his excellent bow, that great warrior Bhima blazed up in anger like a snake struck with a rod.

74. Then that foremost of powerful men, that son of Pritha, Bhima in great anger drew his bow to its highest stretch, and killed the Kalinga king with seven iron arrows.

75. With two arrows he killed the two powerful protectors of his car-wheels; he also killed Satyadeva and Satya.

76. The high-souled Bhima then with many sharp arrows caused the destruction of Ketumat.

77. Thereupon the Kalinga warriors in great anger met the angry Bhimasena in battle backed by many thousands of combatants.

78. O king, armed with darts and maces and swords and lances and scimitars and battle-axes, the Kalingas by hundreds and thousands surrounded Bhimasena.

79. Resisting that shower of arrows, that great warrior (Bhima) then took up his fearful mace. He then jumped down from his car in great speed.

80—83. Bhima then killed seven hundred heroes; that chastiser of foes then sent two thousand Kalingas to the region of Death. It was a wonderful feat; it was thus that the heroic and the fearfully strong Bhima again and again killed in that battle a very large number of the Kalingas. Elephants were deprived of their riders by that son of Pandu. Afflicted with arrows they roved about the field, treading down innumerable troops and uttering roars like those of the clouds.

84. Then the mighty-armed Bhima with his sword in his hand blew in great delight his fearfully roaring conch.

85. With that tremendous sound the hearts of the Kalinga troops began to tremble in fear. O chastiser of foes, the Kalingas appeared to have lost all consciousness.

86—88. All the combatants and all the animals trembled in fear. By Bhimasena's roving about over the field of battle like an infuriated elephant, and by his frequent jumping up,—a short of trance came over the foe. The whole Kalinga army trembled in fear like a large lake agitated by an aligator.

89—90. Struck with panic, the Kalingas, fled away in all directions. When they were rallied again, the commander of the Pandava army (Dhristadyumna) then ordered his troops, exclaiming "fight".

91. Having heard the word of their commander, many heroes headed by Shikhandin came to the help of Bhima, supported by many well-skilled car-warriors.

92. The Pandava, king Yudisthira Dharmaraja followed all of them behind with a large force of elephants, each of the colour of clouds.

93. Thus urging all his troops, the Prishata prince surrounded by many great warriors went to protect one of the wings of Bhima's troops.

94. To the Panchala prince, there was none dearer than life on earth except Satyaki and Bhima.

95. That slayer of hostile heroes, the Prishata prince saw that chastiser of foes, the mighty-armed Bhimasena fighting among the Kalingas.

96. O chastiser of foes, O king, He bent forth many loud shouts and filled all his troops with delight. He blew his conch and uttered a lion-like roar.

97. Seeing the red standard of Dhristadyumna's car decked with gold and yoked with milk white steeds, Bhimasena became much encouraged.

98. The high-souled Dhristadyumna, seeing Bhimasena attacked by the innumerable Kalingas rushed to his rescue.

99. Seeing Satyaki at a distance, those two greatly powerful heroes Dhristadyumna and Virikodara furiously fell upon the Kalingas.

100. The foremost of men, the descendant of (Sini), that best of all warriors (Satyaki) also soon came to the spot and defended the wings of both Bhima and the Prishata prince.

101. With his big bow in his hand, he created a great havoc. Making himself fierce in the extreme, he began to kill the enemy.

102. Bhima caused a river of blood to flow,—it was made of the flesh and blood of the Kalingas.

103. O king, seeing Bhima in this fearful fight, all the troops exclaimed, "This one who is fighting in Bhima's shape with the Kalingas is Yama himself."

104. Having heard their cries, the son of Santanu, Bhishma, surrounded on all sides by many warriors, soon came to Bhima.

105. Thereupon Satyaki, Bhima, and the Prishata prince Dhristadyumna all rushed towards Bhishma's car decked with gold.

106. All of them soon surrounded the son of Ganga. Without losing a moment they wounded Bhishma each with three fearful arrows.

107. Your father Devavrata, wounded each of these mighty bowmen with three straight arrows in return.

108. Having checked those mighty car-warriors with thousands of arrows, he killed with his arrows the horses of Bhima clad in golden armour.

109. The greatly strong Bhima however stood on the car, the horses of which were killed. He then with great force hurled a dart at Bhishma.

110. Your father Devavrata cut off in that battle that dart before it could reach his car. It then fell in fragments on the ground.

111. Then that foremost of men, Bhimasena took up a heavy and mighty mace

made of *Saikya* iron. He then jumped down from his car.

112. But Dhristadyumna soon took up that foremost of car-warriors on his own car. He then took away that illustrious hero in the sight of all the warriors.

113. Satyaki however, in order to do what is agreeable to Bhima, cut down with his arrows the charioteer of the revered Kuru grandfather.

114. When his charioteer was thus killed, that foremost of car-warriors Bhishma was borne away from the battle field by his horses which ran with the speed of wind.

115. O king, when that great car-warrior was thus carried away from the field of battle, Bhima blazed up like a great fire when it consumes dry grass.

116. Having killed all the Kalingas, O best of the Bharata race, he stood in the midst of the troops, and none dared to withstand him.

117. O best of the Bharata race, praised by the Pandavas and the Matsyas, he embraced Dhristadyumna and then went to Satyaki.

118. That foremost of the Yadus, that irresistible hero Satyaki then thus spoke to Bhishma in the presence of Dhristadyumna.

119. "By good luck the Kalinga king, also the Kalinga prince Ketumai and also Sakradeva of that country and also all the Kalingas have been killed by you in this battle.

120. The army of the Kalingas, consisting of many thousands of cars, elephants, horses, noble warriors and heroic combatants, has been destroyed by your prowess of arms alone".

121. Having said this, the mighty-armed grandson of Sini the chastiser of foes embraced the son of Pandu (Bhima). He then quickly got upon his car. Then that great car-warrior began to kill the troops in anger, thus strengthening the hands of Bhima.

Thus ends the fifty-fourth chapter, the death of the Kalinga king, in the Bhishma-vadha of the Bhishma Parva.

CHAPTER LV.

(BHISHMAVADHA PARVA)—

Continued.

Sanjaya said:—

1. O descendant of Bharata, when that day passed away, when the destruction of

cats, elephants, horses, foot-soldiers and horsemen went apace,

2. The Panchala prince fought with Drona's son (Ashwathaman), Salya, and the illustrious Kripa.

3. The mighty heir-apparent of the king of Panchala with many sharp arrows killed the horses of Drona's son who is celebrated all over the world.

4. Deprived of his horses, Drona's son soon got upon the car of Salya and showered his arrows on the Panchala prince.

5. O descendant of Bharata, seeing Dhrishtadyumna fighting with Drona's son, the son of Subhadra (Abhimanyu) ran up showering his fearful arrows.

6. O best of the Bharata race, he wounded Salya with twenty-five arrows and Kripa with nine arrows and Ashwathaman with eight.

7. Drona's son also soon wounded Arjuna's son with many winged arrows; Salya also pierced him with twelve arrows,—Kripa shot at him three sharp arrows.

8. Your grandson Lakshmana then rushed at Subhadra's son in anger, and a fearful battle began between the two.

9. In that fight Duryodhana's son is anger wounded Subhadra's son with many sharp arrows. O king, it was a wonderful feat.

10. O best of the Bharata race, the light-handed Abhimanyu, also being very much enraged, soon wounded his cousin with five hundred arrows.

11. O king, Lakshmana also with his arrows cut down (his adversary's) bow staff, on seeing which all the troops sent up a loud shout.

12. Then that slayer of hostile heroes, Subhadra's son, throwing aside the broken bow, took up another beautiful and tough bow.

13. Thereupon those two foremost of men, thus fighting together with the desire of counteracting each other's feats, wounded each other with innumerable sharp arrows.

14. O king, Duryodhana, on seeing his mighty son thus hard pressed by your grand son ran towards the spot.

15. When your son went to the spot, all the kings surrounded Arjuna's son with many thousands of cars.

16. O king, being as invincible and powerful as Krishna himself, that hero, being thus surrounded by those heroes, was not the least agitated.

17. Seeing Subhadra's son fighting, Dhananjaya (Arjuna) hastened to the spot in great anger, with the intention of rescuing his son.

18. Thereupon the kings headed by Bhishma and Drona and accompanied by many elephants, horses and cars rushed with great force on Sabyasachin (Arjuna).

19. Then a thick shower of dust, being raised by foot-soldiers, horses and cars and cavalry-men, covered the sky.

20. When those thousands of elephants and hundreds of kings came within the reach of Arjuna's arrows, they could not make a further advance.

21. All the troops sent up loud shouts, and all directions became dark. Then the army of the Kurus assumed a fearful and dreadful aspect.

22. Neither the sky, nor the sun, nor the cardinal points, nor the earth, O best of men, could be distinguished, in consequence of the continuous showers of arrows shot by Kiritin (Arjuna).

23. Many elephants were deprived of their standards, and many car-warriors were also deprived of their horses. Having abandoned their cars, many car-warriors were seen wandering (over the field).

24. Many other car-warriors, deprived of their cars, were seen to rove about with their weapons in their hands and other arms adorned with *Angadas*.

25. O king, horsemen, urging their horses and elephant-men urging their elephants fled away in all directions from the fear of Arjuna.

26. Kings were seen falling from their cars; elephants and horses were also seen to fall cut down by Arjuna's arrows.

27—28. Assuming a fierce countenance, Arjuna cut down with fearful arrows the upraised arms of warriors with maces in their hands, also with swords, darts, quivers arrows, bows, hooks and standards.

29—32. O sire, O descendant of Bharata, spiked maces broken in fragment, mallets, bearded darts, short arrows, swords, sharp edged battle-axes, lances, broken shields, armours, standards, every sort of weapons, umbrellas with golden staves, iron-hooks, goads, whips, and traces were all seen strewn over the field of battle in heaps.

33. O sire, there was none in your army who could advance against Arjuna in battle.

34. O king, whoever advanced against that son of Pritha, was immediately shot down and sent to the abode of Yama.

33. When all your troops broke down and fled away, Arjuna and Vasudeva blew their excellent conchs.

36. Your sire Devavrata then, on seeing the Kuru army routed, smilingly thus spoke to the heroic son of Bharadwaja (Drona) on that field of battle.

37. "This mighty and heroic son of Pandu Dhananjaya, accompanied as he is by Krishna, is treating our troops as he alone is able to deal with them.

38. Seeing him resemble to-day the destroyer himself at the universal dissolution, we find that he is invincible to-day.

39. This our vast army is now impossible to be rallied. Behold, looking at me, they are running away.

40. Robbing the vision of the world, the sun is going down that best of mountains, called Asits.

41. O foremost of men, I think, the time has come now to withdraw our army. The troops will never fight, they are tired and struck with panic."

42-43. Having said this to Drona that foremost of all preceptors, that great car-warrior Bhishma withdrew his army. Then when the sun went down, O sire, both the armies were withdrawn and twilight came in.

Thus ends the fifty-fifth chapter, second day's battle, in the Bhismavadha of the Bhishma Parva.

CHAPTER LVI.

(BHISMAVADHA PARVA)—Contd.

Sanjaya said:—

* When night passed away and morning dawned, the son of Santanu Bhishma, the revered grand-sire of the Kurus gave the order for the Kuru army to be ready for fight.

* That chastiser of foes, the son of Santanu, with the desire to win victory for your sor, then formed that great *Vyuha* called *Garuda*.

3. On the back of that *Garuda* (the king of the bird) your father Devavrata himself stood. Its two eyes were made by the son of Bharadwaja (Drona) and the Satwata Kritavarman.

4. Those two illustrious heroes, Ashwathaman and Kripa, backed by the Trigartas, the Matsyas, the Kekayas and the Vatahanas stood at its head.

5-6. O sire, Bhurisravas, Sala, Salya Bhagadatta, the Madrakas, the Sindhu-arvaras, the Panchanadas with Jayadratha stood at its neck. At its back stood king Duryodhana with all his followers.

7. O great king, Vinda and Anuvinda of Avanti, the Kambojas with the Sahar and also the Surasenas formed its tail.

8. The Magadhas, the Kalngas with all the Dasarakas clad in armour, formed the right wing of that *Vyuha*.

9. The Karushas, the Vikanjas, the Mundas, the Kanadivrisahas, with Vrihadvala formed its left wing.

10. That chastiser of foes, Sabyasachin (Arjuna) seeing the enemy's troops formed into a *Vyuha*, with the assistance of Dhrishtadyumna formed his troops into a counter *Vyuha*.

11. In opposition to your *Vyuha*, that son of Pandu formed a *Vyuha* after the shape of the half-moon.

12. On its right side stood Bhimasena surrounded by kings of various countries all abundantly provided with arrows.

13. Next to him stood those two great car-warriors Virata and Drupada; next to them was Nila armed with poisonous weapons.

* 14. Next to Nila stood the great car-warrior Dhrishtaketu backed by the Chedis the Kasis, the Karushas and the Pandavas.

15. Dhrishtadyumna with Shikhandin with the Panchalas and the Pravadrakas and also with other troops stood in the middle.

16. Dharmaraja Yudhisthira was also there surrounded by his innumerable elephants. Next to them, O king, stood Satyaki and the five sons of Draupadi.

17. Next to them was Iravan. Next to Iravan was Bhimasena's son (Ghatotkacha) with the great Kekaya car-warriors.

18. Next to them, on the left side, was that foremost of men, Arjuna, who had as his protector Janardana (Krishna) the protector of the whole universe.

19. It was thus the Pandavas formed their *Vyuha* for the destruction of your sons and those who have taken your side.

20. Then commenced the battle between your troops and the foes; all struck at one another; elephants and cars mixed up in one confusion.

21. O king, innumerable elephants and cars were seen everywhere. They rushed upon one another for the purpose of slaughter.

22. The rattle of innumerable car-wheels mingled with the beat of drums created a tremendous din.

23. O descendant of Bharata, the shouts of the heroic combatants of your army and those of your enemies when killing one another, reached the very heavens.

Thus ends the fifty-sixth chapter, Garuda and half-moon Vyūha making, in the Bhismavadha of the Bhishma Parva.

CHAPTER LVII.

(BHISMADVADHA PARVA)—

Continued.

Sanjaya said :—

1—4. When your troops and those of the Pandavas were placed in battle array, that great car-warrior Dhananjaya made a great slaughter by cutting down with his arrows many leaders of car-warriors, your troops though thus slaughtered in the battle by the son of Pritha who resembled the destroyer himself at the end of a Yuga, yet fought with the Pandavas with perseverance. Desiring to win blazing glory and making death their final goal with minds undirected to anything else, they broke the Pandava ranks in many places, but their ranks also were in many places broken.

5. Then both the Kuru and the Pandava army broke and fled away. Nothing could then be distinguished.

6. A thick cloud of dust rose covering the sun. No body could distinguish any of the cardinal points.

7. O king, everywhere the battle raged the combatants were guided only by the indications afforded by colours, by watch-words, by names and by tribal distinctions.

8. O sire, O king, the Vyūha protected as it was by the son of Bhara-dwaja (Drona) could by no means be broken.

9. So did the formidable Pandava vyūha remain unbroken, protected as it was by Sabyasachin (Arjuna), and well-guarded by Bhima.

10. O king, the cars and the elephants of both the armies and other combatants came out of their respective arrays and engaged in the fight.

11. In that fearful battle, horse-men cut down horsemen with sharp and polished swords and long lances.

12. Car-warriors getting car-warriors within reach cut them down with their arrows decked with golden wings.

13. Elephant-riders of both the armies cut down one another when they got them in close quarters with their broad-headed arrows and lances.

14. Innumerable foot-soldiers angrily and at the same time cheerfully cut down one another with short arrows and battle axes.

15. O king, car-warriors, getting elephant riders within reach cut them down with the elephants. Elephant riders also cut down car-warriors.

16. O best of the Bharata race, horse-men with their lances cut down car-warriors in that battle, car-warriors also cut down horse-men.

17. In both the armies, foot-soldiers cut down many car-warriors, many car-warriors cut down innumerable foot-soldiers with their sharp weapons.

18. Elephant-riders cut down horse-men and horse-men cut down warriors who were on the back of elephants, every thing appeared to be exceedingly wonderful.

19. Foot soldiers were seen to be cut down by the foremost of elephant-riders and the elephant-riders were also to be seen cut down by the foot-soldiers.

20. Hundreds and thousands of foot soldiers were seen to be cut down by horse-men, and horsemen by foot-soldiers.

21—23. O best of the Bharata race the battle field, strewn with broken standards bows, lances, housings of elephants, costly blankets, bearded darts, maces, clubs with iron spikes, Kampakas, various sorts of armours, arrows with golden wings, looked as if it were covered with garlands of flowers.

24. The ground becoming muddy with flesh and blood, became impassable with the bodies of men, horses and elephants, that were killed in that fearful battle.

25. O descendant of Bharata, saturated with human blood, all dust disappeared. All the cardinal points became perfectly clear.

26. O descendant of Bharata, innumerable headless bodies were seen rising from the ground, an omen to indicate that the destruction of the world is near.

27—29. In that fearful and terrible battle, car-warriors were seen to run away in all directions, then Bhishma, Drona, Jayadratha the king of the Sindhus, Puranjitra, Vikarna, the son of Suvala Sakuni, these invincible and lion-like heroes broke the Pandava rank.

30—31. O descendant of Bharata, Bhimasena, the Rakshasha Gatotkacha, Satyaki, Chekitana, the sons of Drupadi,

backed by all the kings, chastised your troops and your sons, as the celestials did the Danavas.

32. Those foremost of Khasatriyas struck one another in battle. They became terrible to look at. Covered with blood, they shone like the *hinsuka* flowers.

33. O king, vanquishing their adversaries, those foremost of warriors of both the armies looked like the brilliant stars in the sky.

34. Then your son Duryodhana supported by one thousand car-warriors rushed to battle with the sons of Pandu and the Rakshasha (Ghatotkacha).

35. The Pandavas also with many thousand troops rushed in battle against those chastiser of foes, the heroic Bhishma and Drona.

36. The diadem-decked hero (Arjuna) also rushed in anger against those foremost of kings. Then the son of Arjuna, Abhimanyu and Satyaki both rushed against the forces of the son of Suvala, Sakuni.

37. Then again commenced a fearful and hair-stirring battle between the troops of both the sides,—both parties being eager to defeat one other.

Thus ends the fifty-seventh chapter, commencement of the third day's battle, in the Bhismavadha of the Bhishma Parva.

CHAPTER LVIII.

(BHISMAVADHA PARVA.)—Contd.

Sanjaya said :—

1. Having seen Arjuna in battle, the kings angrily surrounded him on all sides with many thousands of cars.

2. O descendant of Bharata, having surrounded him with many thousand cars, they covered him from all sides with many hundreds of arrows.

3—6. They angrily hurled at Falguna's (Arjuna's) car bright and sharp pointed lances, maces, clubs with spikes, bearded darts, battle-axes, mallets, and bludgeons. That shower of weapons came to him like a flight of locusts. But Pritha's son checked it with his gold decked arrows. Seeing on that occasion the extraordinary lightness of the hands of Vivatsu (Arjuna), the celestials, the Danavas, the Gandharvas, the Pishachas the Urugas and the Rakshashas praised Falguna, exclaiming "Excellent" "Excellent."

7. The heroic Gandharas with Suvala's son at their head surrounded Satyaki and Abhimanyu.

8. Then those brave warriors led by Suvala's son angrily cut down into fragments the excellent car of the Vishni hero (Satyaki) with various kinds of weapons.

9. O chastiser of foes, in that fearful battle, Satyaki abandoned his own car and mounted on that of Abhimanyu.

10. Then those two heroes, mounting on the same car, began to slaughter the army of Suvala's son (Sakuni) with innumerable sharp-pointed arrows.

11. Drona and Bhishma fighting bravely began to slaughter the troops under Dharma-raj Yudhisthira with sharp arrows furnished with feathers of Kanka bird.

12. Then the son of Dharma (Yudhisthira) and the two sons of Madri, in the very sight of the whole army, began to chastise the troops of Drona.

13. Then the battle that was fought was fearful and terrible, like the one that was fought in the days of yore between the celestials and the Danavas.

14. Bhishma and Ghatotkacha both performed great feats. Then Duryodhana came and checked them both.

15. O descendant of Bharata, the prowess that we saw displayed by the son of Hirimva was exceedingly wonderful; for he transcended even his father (Bhima).

16. Then the Pandava Bhishma angrily and smilingly wounded the vindictive Duryodhana in the breast with an arrow.

17. Then king Duryodhana, mortally wounded by that arrow, sat down on his car and fainted.

18. O king, seeing him senseless, his charioteers speedily carried him away from the field of battle. Then the troops that supported Duryodhana broke and fled away.

19. Then striking those flying Kuru troops with his sharp-pointed arrows Bhishma pursued them.

20. Then that foremost of warriors, the Prishata prince and the Pandava king Dharmaraja Yudhisthira, O descendant of Bharata, in the very sight of Drona and Ganga's son (Bhishma),

21. Slaughtered their troops with sharp arrows, each capable of destroying hostile heroes. Your those troops thus fled from the battle;

22. And those two great car-warriors Bhishma and Drona could not stop them. Though attempted to be stopped by Bhishma and the high-souled Drona,

23. Those troops fled away in the very sight of Drona and Bhishma. When those

thousands of car-warriors fled away in all directions.

24. O chastiser of foes, then Subhadra's son (Abhimanyu) and that best of the Sim's race, both mounting the same car began to slaughter the army of the son of Suvala.

25. Sini's grandson and that foremost of the Kuru race looked as effulgent as the sun and the moon when they are seen both in the sky after the last lunation of the dark fortnight has passed away.

26. O king, then Arjuna angrily poured shower of arrows on your army as clouds pour rain in torrents.

27. Thus slaughtered in the battle with the arrows of Partha, the Kuru army, trembling in grief and fear fled away.

28. Seeing the army flying, the mighty Bhishma and Drona both enraged and both eager to do Duryodhana's good tried to stop them.

29. Then king Duryodhana himself cheering his troops stopped them from flying away in all directions.

30. Thereupon all the Khasatriya car-warriors stopped, each on the spot from which they saw your son.

31. O king, then the common soldiers, having seen them stop, stopped of their own accord from shame and from the desire of displaying their prowess.

32. O king, the army thus rallied appeared then like the surging sea at the time of moon's rising.

33. Having seen his army rallied for fight, king Suyodhana soon went to the son of Santanu and thus spoke to him.

34-35. "O grandfather, hear what I say, O descendant of Bharata, O scion of the Kuru race, when you, and that foremost of men learned in arms, Drona, with his son and with all our other friends, and also the great bowman Kripa are alive, I do not consider it creditable that my troops should run away.

36. I do not consider the Pandavas a match for you, or for Drona or for Drona's son or for Kripa.

37. O grandfather, the Pandavas are certainly being favoured by you. O hero, therefore you forgive them this slaughter of my troops.

38. O king, you should have told me, before this battle began, that you would not fight with the Pandavas.

39. O descendant of Bharata, hearing such words from you and from the preceptor

(Drona), I would have then with Karna reflected what we should have done.

40. O foremost of men, if I do not deserve to be abandoned by you two, then fight at the utmost of your power."

41. Having heard these words, Bhishma laughed and turned his eyes in anger. He then thus spoke to your son.

42. "O king, I have innumerable times said to you words worthy of your acceptance and fraught with your good. The Pandavas are invincible even to the celestials with Vasava at their head.

43. O, foremost of kings, what I am capable of doing, aged as I am, I shall certainly do in this battle to the utmost of my power. See it now with your kinsmen.

44. In the sight of all I shall today alone chastise the Pandavas with their troops and with all their kinsmen."

45. Having been thus addressed by Bhishma, O king, your son was filled with delight. He ordered conchs to be blown and drums to be beat.

46. O king, having heard the loud uproar, the Pandavas blew their conchs and ordered their drums and cymbals to be sounded.

Thus ends the fifty-eighth Chapter, colloquy between Bhishma and Duryodhana, in the Bhismavadha of the Bhishma Parva.

CHAPTER LIX.

(BHISMAVADHA PARVA)—Contd.

Dhritarashtra said:—

1-2. When enraged by the words of my son, O Sanjaya, Bhishma took that fearful vow in the battle, what did he do to the Pandavas, and what did the Panchalas do to the grandsire? O Sanjaya, tell me all this.

Sanjaya said:—

3. O descendant of Bharata, when the morning of that day passed away and when the sun in his westward course had gone some portion of his path,

4. And when the illustrious Pandavas had won the victory, your father Devavrata learned in the precepts of morality,

5. Rushed on the fleetest steed towards the Pandava army, followed by a very large force and by all your sons.

6. Then O descendant of Bharata, a fearful and hair-stirring battle between ourselves and the Pandavas began in consequence of your sinful policy.

7. The twang of bows and the flapping of bowstrings mingling together, made a loud uproar which resembled the noise of splitting hills.

8. "Stay", "Hear stand I", "Turn back", "Stand", "I wait for you", "Strike" these were the words that were heard everywhere.

9. The sound of the fall of armours, of crowns and diadems and of standards, resembled the sound of falling stones on hard grounds.

10. Hundreds and thousands of heads and arms adorned with ornaments, fell on the ground and moved in convulsions.

11. Some brave combatants with heads cut off still stood with weapons in their grasp and with bows.

12. A fearful river of blood began to run there. It was of impetuous current, it was miry with flesh and blood and the dead bodies of elephants appeared in it like (sub-marine) rocks.

13. It flowed from the bodies of horses, men and elephants. It was delightful to vultures and jackals. It ran towards the ocean of after-life.

14. O king, O descendant of Bharata, a battle like the one that was fought between your sons and the Pandavas was never before seen or heard of.

15. Chariots could not make their way, for the way was blocked by the bodies of combatants. The field of battle with the bodies of the killed elephants appeared to be strewn over with blew peaks of fells.

16. O sire, strewn with various coloured armours and turbans, the battle field looked beautiful like the autumn sky.

17. Though mortally wounded, some warriors were seen to rush upon the enemy in battle with cheerfulness and pride.

18. Many, fallen on the field of battle, cried aloud, "O father, O brother, O friend, O kinsman, O companion, O maternal uncle, do not abandon me."

19. Others cried, "Come, come to this side, why are you frightened? Where do you go? I stand in battle. Do not be afraid."

20. In that great battle, the son of Santanu, Bhishma, with his bow drawn to a circle, shot arrows with blazing points which resembled snakes of virulent poison.

21. O descendant of Bharata, showering continuous arrows in all directions, that hero of rigid vows (Bhishma) struck the Pandava warriors calling each by name.

22. O king, displaying his great lightness of hands and dancing as it were along the track of his car, he appeared to be present everywhere like a circle of fire.

23. In consequence of his great lightness of hands, the Pandavas and the Simjayas saw that hero in that battle multiplied to one thousand fold, though he was really alone.

24. Everyone present there considered Bhishma as having multiplied his self by illusion. They now saw him on the east, and on the very next moment, they saw him on the west.

25. Now they beheld him on the North, and on the next moment they beheld him to the South. Thus the son of Ganga was seen to fight on all directions (simultaneously).

26. There was none amongst the Pandavas who was able even to look at him. What they all saw were only innumerable arrows shot from his bow.

27. Having seen him achieve such great feats and slaughter their ranks, the heroic warriors (of the pandava side) uttered many lamentations.

28-26. Thousands of kings came in contact with your father who was thus roving over the field in a super-human way. They fell into that fire Bhishma as flights of senseless insects fall on a blazing fire for their own destruction. Not a single arrow of that light-handed hero was futile. They cut down innumerable men, elephants and steeds. With one single straight arrow he felled down one big elephant, as a hill is brought down by the thunder-bolt. Your sire, with sharp arrows, pierced at a time two or three elephant riders clad in armour. Whoever came near that foremost of men Bhishma in that battle, was seen the very next moment to fall down on the ground. The vast army of Dharmaraja Yudhishthira, having been thus slaughtered by the greatly powerful Bhishma, gave way in one thousand directions. Thus afflicted by that shower of arrows, that vast army began to tremble even in the presence of Vasudeva (Krishna) and the illustrious Partha (Arjuna). Though the heroic leaders of the Pandu army tried their utmost, yet they could not prevent the great car-warriors of their side from running away. The prowess with which Bhishma routed that vast army was equal to that of the lord of the celestials himself.

37. O great king, that great army was so completely routed that no two persons were seen together; cars, elephants, and horses were pierced all over their bodies, and

the standards and arrows were strewn over the field.

38-42. The Pandava army cried "Oh" and "Alas", and became deprived of its senses. Father struck the son and the son struck the father; friends fought with dearest friends as if all were under the influence of fate. O descendant of Bharata, many men of the Pandava army were seen with dishevelled hair to run away throwing aside their armours. The Pandava army uttered loud lamentations. Even the very leaders of their car-warriors were seen to be as confounded as a very herd of kine. Having seen the army thus routed, that delighter of the Yudu race (Krishna) stopped that best of car (belonging to Arjuna) and thus spoke to Partha:—"O son of Pritha, the hour has now come which was desired by you.

43-45. O foremost of men, strike Bhishma or else you will lose your senses. O hero, formerly in the assembly of the kings you said, "I will kill all the warriors of the sons of Dhritarastra, headed by Bhishma and Drona, all who will fight me in battle. O Vivatsu, O son of Kunti, O chastiser of foes, make your words now true. Your army is routed on all sides.

46. Behold, all the kings of Yudhishthira's army are flying away, on seeing Bhishma in battle who looks like the destroyer himself with his wide open mouth.

47-48. Having been afflicted with fear, they are running away, as do the small animals at the sight of the lion." Having been thus addressed, Dhananjaya thus spoke to Vasudeva. "Plunging through this sea of the hostile army, drive the horses to the spot where Bhishma is. I shall fell down (today) that invincible warrior, the revered Kuru grandsire.

49. O king, then Madhava drove those silver-white steeds to the place where the car of Bhishma was,—the car which like the very sun was incapable of being gazed at.

50. Having seen the mighty-armed son of Pritha thus rush to fight with Bhishma, the great army of Yudhishthira rallied for battle.

51. Then that foremost of Kuru warriors Bhishma again and again roared like a lion. He then covered the car of Dhananjaya with a shower of arrows.

52. In a moment (Arjuna's) car with its standard and charioteer became invisible, having been covered with that shower of arrows.

53. The greatly powerful Vasudeva however, fearlessly and patiently drove the horses now wounded by Bhishma's arrow.

54. Then Partha took up his celestial bow whose twang resembled the roar of the clouds, and cut down Bhishma's bow with his sharp arrows.

55. Your father, the Kuru hero, took up another bow when he saw the one in his hand cut down. He strung it within the twinkling of an eye.

56. He drew that bow, the twang of which resembled the roar of the clouds, with his two hands. But Arjuna, now excited with anger, again cut down that bow.

57. Thereupon the son of Santanu (Bhishma) praised his lightness of hand by saying, "O Partha, O son of Pandu, O mighty-armed hero, 'Excellent, Excellent.'

58. O Dhananjaya, such a great feat is indeed worthy of you. I have been pleased with you. O son, fight hard with me."

59. Having thus praised Partha, and having taken up a large bow, that great hero hurled his arrows at Partha's car.

60. Vasudeva then displayed his great skill in the guiding the horses. He baffled those arrows by driving the car in quick circles.

61. Then, O sire, Bhishma with great force pierced both Vasudeva and Dhananjaya with keen arrows all over their bodies.

62. Wounded by those arrows of Bhishma those foremost of men looked like two roaring bulls with scratches of horns on their bodies.

63. Excited with wrath, Bhishma covered the two Krishnas on all sides with hundreds and thousands of arrows.

64. With his sharp arrows the angry Bhishma made the Vrishni chief (Krishna) to shiver; laughing loudly also he made Krishna very much astonished.

65-66. Then seeing the great prowess of Bhishma and the mildness with which Arjuna fought, and also seeing that Bhishma was showering a continuous shower of arrows in that battle and that he was appearing like the all consuming sun in the midst of the two armies,

67. And marking also that that hero (Bhishma) was killing the foremost warriors of Yudhishthira's army and that he was making a great havoc amongst the troops as if the hour of dissolution had come,

68. The exalted Keshava, that slayer of hostile heroes, that high-souled one became unable to see what he saw. He thought that the army of Yudhishthira could not survive that slaughter.

69. Bhishma was capable of destroying all the Daityas and Danavas in a single day;

with how much ease then could he kill the Pandavas with all their soldiers and followers.

70—71. The vast army of the illustrious Pandava (Yudhisthira) again began to fly away. Having seen the Somakas routed, the Kurus, gladdening the heart of the grandsire rushed to battle with great cheerfulness. (Seeing) all this, Krishna reflected:—"Clad in armour I will kill Bhishma today for the sake of the Pandavas.

72—73. "I will lighten the burden of the Pandavas. Though struck with keen arrows in the battle, Arjuna does not what he should do, from respect for Bhishma." While Krishna was thus reflecting the grandsire again hurled his arrows on Partha's car.

74. In consequence of those various arrows flying in all directions, all sides were completely enshrouded. Neither the sky, nor the directions, nor the earth, nor the brilliant sun could be seen.

75—82. The winds that blew appeared to be mixed with smoke; all the directions seemed to be agitated. Drona, Vikarna, Jayadratha, Bhurisrava, Kriatavarma, Kripa, Srutayusha, the ruler of Amvarttha, Vinda and Anuvinda, Sudhashikhina, the people of the western country, the various tribes of Souviras, the Vasistas, the Khudrakas, and the Malavas,—all these at the command of the Gautamas royal son soon came to Kiritin (Arjuna) for battle. The grandson of Sini saw that Kiritin was surrounded by many thousands of horse and footsoldiers and car-warriors and great elephants. Having seen Vasudeva and Arjuna thus surrounded by infantry and elephants and horses and cars on all sides, that foremost of all wielders of arms, that chief of the Sinis, soon went to that place. That foremost of bowmen, the Sini chief quickly rushed upon those troops and soon came to Arjuna's aid, as Vishnu came to the slayer Vritra. That foremost of Sini warriors cheerfully thus addressed the troops of Yudhisthira who were all frightened by Bhishma, and whose elephants, horses cars and numberless standards had been mangled and broken into pieces and who were all flying away from the battle-field "O Khasatriyas, where do you go? This is not the duty of virtuous men as declared by the ancients.

83—84. O foremost of heroes, do not violate your pledges; observe your own duties as heroes." Having seen that the foremost of kings were flying away from the field of battle and having also marked the mildness with which Partha fought and seeing also that Bhishma was exerting himself with all his powers and that the Kurus were rushing from all sides, the younger

brother of Vasava, the illustrious protector of all the Davaikas become unable to bear it all. He thus spoke to the famous grandson of Sini and praised him much:—"O hero of the Sini race, those that are retreating are indeed retreating. O Satwata chief, those that are still staying,—let them also go away.

85. Behold, I shall soon fell Bhishma down from his car and also Drona in this battle with all their followers. O Satwata chief, there is none in the Kuru army who can escape me when I am angry.

86—89. Therefore taking up my fearful discus I shall (to-day) kill Bhishma of rigid vows. O grandson of Sini, killing in battle, these two foremost of car-warriors, namely Bhishma and Drona with all their followers, I shall gladden the heart of Dhananjaya and the king (Yudhisthira) and also of Bhima and the twin Aswinas. Killing all the sons of Dhritarashtra and all those foremost of kings who have taken their side, I will with great joy secure a kingdom to-day for Ajatasatru." Having said this, the son of Vasudeva threw off the reins of the horses and jumped down from the car. Whirling with his right arm his discus with a beautiful shape and with sharpness as that of a razor, which was as effulgent as the sun and possessed the force of one thousand thunderbolts, the high-souled Krishna rushed with great force towards Bhishma making the earth tremble under his feet.

90. That chastiser of foes, the younger brother of the chief of the celestials, angrily rushed towards Bhishma who stood in the midst of his troops, as a lion, from the desire of killing a large elephant, rushes towards it.

91—94. The end of his yellow garments waving in the air looked like a cloud charged with lightning. That lotus of a discus, the Sudarsana, having for its stalk the beautiful arms of Sourin (Krishna) looked as beautiful as the primordial lotus, which was as bright as the morning sun which caused that lotus to bloom. The beautiful leaves of that lotus were as sharp as the edge of a razor. Krishna's body was the beautiful lake, his arms where the stalk upon which shone that lotus. Seeing the younger brother of Mohendra excited with anger and that he was loudly roaring, that he was armed with discus, all creatures uttered loud wails. They thought the destruction of the Kurus was near at hand. Armed with his discus, Vasudeva looked like the Samantata fire that appears at the end of a Yuga for consuming the world.

95—96. The preceptor of the universe blazed up like a fearful comet risen for consuming all creatures. Having seen that

foremost of men, that divine personage advancing armed with discus, Santanu's son (Bhisma) who stood on his car with his bow and arrow in hand thus fearlessly spoke, "Come, come, O lord of the gods, O deity that had the universe for your abode, O god armed with mace, sword and Saranga, I bow to you.

97. O lord of the universe, forcibly fell me down from this excellent car. O refuge of all creatures, O Krishna in this battle, if I be killed by you, great will be my good fortune both in this world and in the next.

98. O Vrisni and Andhaka chief, you give me the greatest respect. My dignity will be celebrated all over the three worlds." Having heard these words of the son of Santanu (Bhisma), Krishna still impetuously rushed towards him and said.

99. "You are the root of this great slaughter on earth. You will see Duryodhana killed to-day. A wise minister who treads the path of virtue should restrain a king who is addicted to the evil of gambling.

100. That wretched king who transgresses his duty should be abandoned as one whose intelligence has been misdirected by fate." Having heard these words, the royal Bhisma thus spoke to the chief of the Yadu race:—"Destiny is all power.

101. The Yadus for their benefit abandoned Kansa. I said this to the king (Dhritarashtra) but he did not heed my words."

102. Meanwhile, jumping from his car, Partha of mighty and long arms himself soon ran after that Yadu chief possessing massive and long arms. He soon came to him and seized him by his two arms.

103. That first of all gods, Krishna was excited with rage. Therefore, though thus seized, Vishnu (Krishna) forcibly dragged Jishnu (Arjuna) after him, like a tempest carrying away a tree.

104. The high-souled Partha, however, seized with great force his legs as he was rushing towards Bhisma; O king, he succeeded in stopping him with great difficulty on the tenth step.

105. When Krishna stopped, Arjuna, adorned with a beautiful golden garland cheerfully bowed to him and he then thus spoke to him:—"Quell our wrath O Keshava, you are the refuge of the Pandavas.

106. O Keshava, I swear by my sons and brothers that I will not withdraw from the acts to which I have pledged myself.

107. O younger brother of Indra, at your command, I will certainly annihilate the Kurus." Having heard that promise and pledge by Arjuna, Janardana became gratified. He was ever engaged in doing what is agreeable to that foremost of the Kurus, Arjuna. He therefore, discus on arms, once more mounted on the car.

108. That chastiser of foes once more took up the reins. Then taking up his couch called Panchajanya, Sourin (Krishna) filled the sky and all the directions with its sounds.

109. Thereupon when the Kuru heroes saw Krishna adorned with necklace and Angada and ear-ring, with carved eyelashes smeared with dust and with milk-white teeth take up his couch, they sent up a loud cry.

110. The sounds of cymbals, drums and kettle-drums and the rattle of car-wheels and also those of smaller drums, mingling with those lion-like shouts sent up by all the Kuru troops became a fearful uproar.

111. The twang of Partha's Gandiva which resembled the roarings of thunder filled the sky and all the directions. Shot from the bow of the Pandava, bright and blazing arrows flew in all directions.

112. Then the Kuru king with a large force and with Bhishma and Bhurisrava's son with arrows in their hands resembling a comet risen for consuming a constellation rushed against him.

113. Bhurisrava hurled at Arjuna seven javelins with wings of gold, Duryodhana hurled a fearful lance, Salva a mace and Santanu's son (Bhisma) a dart.

114. Thereupon baffling the seven javelins with seven arrows, which were as fleet as arrows, shot by Bhurisrava, Arjuna cut off with his sharp arrow the lance hurled by Duryodhana.

115. That hero cut down with two arrows the blazing dart, as effulgent as lightning that came towards him hurled by Santanu's son and the mace hurled by the Madra king.

116. Then drawing with his two hands and with great force his beautiful and irresistible powerful bow Gandiva he invoked with proper mantras the exceedingly wonderful and fearful weapon named Mohendra. He made it appear in the sky.

117. With that great weapon which was as effulgent as the blazing fire, that illustrious great bowmen, adorned with diadem and garland of gold checked the entire Kuru army.

118. Those arrows from Partha's bow cut off the arms, bows, standard-tops and cars; penetrated into the ranks of the kings and of the huge elephants and horses of the enemy.

119. Having filled all directions with those sharp and terrible arrows Partha adorned with diadem and garland of gold agitated the hearts of his foes by the fearful twang of his Gandiva.

120. In that fierce battle, the sounds of conchs and beat of drums and the deep rattle of cars were all silenced by the twang of the Gandiva.

121. Having known that twang to have been produced by the Gandiva, king Virata, and other foremost of men, and the brave Panchala king Drupada all went to the place with undepressed hearts.

122. All the troops stood struck with fear each at the spot where he heard that twang of the Gandiva. None dared to go to the place whence rose that sound.

123—126. In that fearful slaughter of the kings, heroic warriors as well as car-warriors with their charioteers were killed. Elephants with bright golden housings and gorgeous standards wounded with broad headed arrows that fell upon them suddenly fell down dead with their bodies mangled by Kiritin. Forcibly struck by Partha with his winged arrows and sharp broad headed arrows, the jantras and indragalas of the standards of innumerable kings were cut down. Innumerable foot soldiers, car-warriors, steeds and elephants fell fast on the field, their limbs paralysed or themselves speedily deprived of life afflicted by Doananjaya with those arrows. O king, many were the warriors who in that terrible fight had their armours and bodies cut through, by that weapon named after Indra.

127. With those fearful and sharp arrows, Kiritin (Arjuna) made a river of blood to flow on the field of battle; its blood was supplied from the mangled bodies of the soldiers. Its froth was made by their feet.

128. Its current was broad and it ran fearfully. The bodies of dead elephants and horses formed its banks. Its mire consisted of the entrails, the marrow and the flesh of human beings and of the huge Rakshashas.

129. Innumerable crowns of human heads covered with hair formed its floating moss, and heaps of human bodies formed its sand-banks. They caused that river to flow in one thousand directions; armours strewn all over it formed its waves, and the bones of human beings and elephants and horses formed its stones and pebbles.

130—132. Its banks were infested by large numbers of jackals and wolves and cranes, and vultures and crowds of Rakshashas and herds of hydas. Those that were alive saw that fearful river of fat, marrow and blood caused by the showers of arrows shot by Arjuna, it resembled the great Vaitarani (river). Having seen the foremost of warriors thus killed by Falguna (Arjuna), the Chedies, the Panchalas, the Kamshas, the Matsyas, and all the Pandava warriors, those foremost of men, all highly elated with victory sent up loud shouts that frightened the Kuru warriors.

133. They sent forth that shout indicative of victory on seeing the foremost warriors of the Kuru army, the very combatants who were protected by the (Kuru) leaders thus killed by Kiritin (Arjuna) that terror of foes, who frightened them all as a lion frightens a herd of small animals.

134—137. Then the wielder of Gandiva and Janardana, with great delight attacked loud shouts. The Kurus with Bhishma and Drona and Duryodha and Valika all mortally wounded by the weapons (of Arjuna) then saw the sun withdraw his rays. Seeing also the *Mohendra* weapon spread out and causing as it were the end of the *Yuga*, they withdrew their forces for the night's rest. Thus having achieved a great feat and won great renown and having seen the sun assume a red colour and the evening twilight set in and having completed his work (for that day), Arjuna retired with his brothers to the camp for the night's rest. Then when darkness set in, a fearful and great uproar was made by the Kuru troops.

138. All said—"In to-day's battle, Arjuna has killed ten thousand car-warriors and seven hundred elephants. All the people of the western country, the various tribes of the *Souviras*, the *Kshudrakas* and the *Malavas* have all been killed.

139—141. The feat achieved to-day by Dhananjaya is indeed a very great one. None else is capable of doing it. The king of the *Amvartas*, *Srutayash*, *Durmayashva*, *Chitrasena*, *Drona*, *Kripa*, the *Sindhu* king, *Valhika*, *Bhurisravas*, *Salya*, *Sala*, a hundreds of other warriors with *Bhisma* at their head have to-day been defeated by the wrathful son of *Pritha*, *Kiritin*, the great car-warrior of the world." O descendant of *Bharata*, talking thus, all the troops of of your army went to their tents from the field of battle.

142. All the troops of the Kuru army frightened by Kiritin then went into their tents illuminated by thousands of torches and by innumerable lamps.

Thus ends the fifty-ninth chapter, third day's battle in the Bhismabadha of the Bhishma Parva.

CHAPTER LX.

(BHISMABADHA PARVA).—Contd.

Sanjaya said:—

1. O descendant of Bharata, when the night passed away, the illustrious Bhishma with his wrath excited followed by a very large number of troops, going at the head of the Kuru army charged the enemy's troops.

2. Drona, and Duryodhana, Valhika, Durmarshana, Chitrasena, the mighty Jayaditha and other royal heroes backed by a large number of troops accompanied him.

3. Surrounded by these great and mighty car-warriors all possessing great prowess and energy, O king, he shone in the midst of those foremost of royal heroes like the lord of the celestials in the midst of the celestials.

4. The magnificent standards on the backs of the elephants stationed in front of the various divisions of the army waved in the air and looked highly beautiful with yellow, black and brown colours.

5. That great army with the royal son of Santanu (Bhisma) at its head and with other great car-warriors and with elephants and horses, looked as resplendent as a mass of clouds charged with lightning or as the sky with gathering clouds in the season of rains.

6. Then like the fearful current of the ocean-going Ganga, that great Kuru army, protected by Santanu's son, rushed with great force towards Arjuna.

7. With various kinds of forces possessing great strength and also with innumerable elephants, horses and foot soldiers and car-warriors, the *Vyuha* made by the ape-bannered hero (Arjuna) looked from the distance like a great mass of clouds.

8. That illustrious hero, that foremost of men, standing on his car furnished with high standard and yoked with white steeds, went against the enemy's army supported by a large force.

9. Seeing that ape-bannered hero accompanied by that foremost of the Yadu race, all the Kurus with your sons were filled with dismay.

10. Your troops saw that best of *Vyuhas* which was protected by that great car-

warrior of the world Kirita (Arjuna). It had thousands of weapons up-raised and on each of its corners stood four thousand elephants.

11. This *Vyuha* of to-day was like the one which was formed on the day previous by that foremost of Kurus, king Dhanuraja Yudhishthira and the like of which had never been seen or heard before by any man.

12. Then thousands of drums were loudly beat on the field of battle. There rose from every quarter sounds of conchs and trumpets and lion-like shouts.

13. When bows of loud twang, drawn by heroic warriors, with arrows fixed on the bow strings and the sounds of conchs rose above the uproar made by drums and cymbals.

14. The entire sky was filled with the sounds of conchs, dust filled every place with that dust the atmosphere appeared as if a canopy had been overspread. Having seen that canopy, all the brave warriors rushed to the battle.

15. Car-warriors struck with car-warriors were cut down with their charioteers, horses, cars and standards. Elephants struck by elephants and foot soldiers struck by foot soldiers all fell (on the field of battle).

16. Impetuous horsemen struck down by impetuous horsemen fell with fearful counterances. All appeared to be exceedingly wonderful.

17. Excellent shields adorned with golden stars and possessed of the effulgence of the sun, broken by battle axes, lances and swords dropped on the field of battle.

18. Many car-warriors, mangled and bruised by the tasks and the powerful trunks of elephants fell down with their charioteers, many foremost of car-warriors, struck by the foremost of car-warriors fell on the earth.

19. Having heard the wails of horsemen and foot soldiers, struck with the tasks and other limbs of elephants or crushed by their huge animals fell down on the field of battle.

20. Then when horsemen and foot soldiers were falling fast, and elephants, horses and cars were flying away in fear, Bhishma surrounded by many great car-warriors got a sight of the ape-bannered warrior (Arjuna).

21. The palmyra-bannered hero, the son of Santanu, who had five palmyras on his standard, then rushed upon the diademed, decked warrior (Arjuna) whose car was yoked with excellent steeds which possessed

wonderful energy and which blazed like the fighting.

22. O king, thus against that son of Indra who was like Indra himself rushed many warriors headed by Drona, Kripa, Salya, Vivingsati, Duryodhana and also Somadatta's son.

23. Then the heroic son of Arjuna Abhimanyu learned in all the weapons and clad in a handsome golden armour, rushed out of the ranks and attacked all your warriors.

24. That son of Arjuna baffled the weapons of all the mighty warriors. He looked effulgent as the exalted Agni on the sacrificial alter when invoked with high Mantras.

25. Then the greatly powerful Bhishma created a river in that field of battle. Its water was made by the blood of foes. But he quickly avoided the son of Subhadra and charged the great car-warrior Partha.

26. Then Arjuna, adorned with diadem and garlands, with his wonderful Gandiva in his hand, the twang of which resembled the roars of clouds, shot showers of arrows and baffled the showers of arrows (shot by Bhishma).

27. That illustrious ape-bannered hero then poured upon Bhishma that foremost of all wielders of arms a shower of sharp arrows and broad-headed polished shafts.

28. Your troops then saw that shower of arrows, shot by that great ape-bannered hero, opposed and dispersed by Bhishma, as the sun dispels darkness.

29. Then the Kurus, the Srinjayas, and all other people saw the single combat between those two foremost of men, Bhishma and Arjuna both distinguished by the fearful twang of their bows.

Thus ends the sixtieth chapter, Bhishma and Arjuna's single combat, in the Bhishma badha of the Bhishma Parva.

CHAPTER LXI.

(BHISMABADHA PARVA)—Continued.

Sanjaya said :—

1. O sire, Drona's son, Bhurisrava, Salya, Chitrasena, the son of Samyamani, all these fought with Subhadra's son.

2. When he was fighting with these five foremost of men, all saw him endued with great prowess, like a young lion fighting with five elephants.

3. None among them equalled the son of Arjuna in sureness of aims, in bravery, in prowess, in lightness of hand or in the knowledge of weapons.

4. When Partha saw that chastiser of foes, his son thus fighting and displaying his prowess in battle, he sent up a lion-like shout.

5. O king, having seen your grandson thus afflict your army, your warriors surrounded him from all sides.

6. Then that chastiser of foes, the son of Subhadra, depending on his own prowess and might, advanced with undepressed heart against the army of the Kurus.

7. When he was thus fighting with the enemy in that battle, his great bow, as effulgent as the sun, was seen by everybody to be incessantly drawn for the purpose of striking at the enemy.

8. Wounding the son of Drona with one arrow and Salya with five, he cut down the standard of Samyamani's son with eight arrows.

9. With another sharp arrow, he cut down the great dart with a golden staff which resembled a snake and which was hurled against him by Somadatta's son.

10. Arjuna's son baffled in the very sight of Salya his hundreds of fearful arrows and killed his four steeds.

11. Bhurisrava, Salya, Drona's son, Samyamani and Sala were all seized with panic by seeing the prowess of Arjuna's son. They could not stay before him.

12—13. O great king, then urged by your son the Trigartas, the Kekeyas numbering twenty-five thousand, all of whom were foremost of men accomplished in arms and who were incapable of being defeated by any enemy in battle, surrounded Kiritm with his son in order to kill them both.

14. O king, that chastiser of foes, the generalissimo of the Pandava army, the Panchala prince saw (from a distance) the cars of the father and the son surrounded.

15—16. Followed by many thousands of horsemen and footsolders and many hundreds of elephants and cars and the Madras and the Kekayas, with his bow drawn in wrath and with all his troops behind him he advanced.

17. That division of the Pandava army, protected by that illustrious and firm bowman and furnished with cars, elephants and horsemen looked exceedingly resplendent as it advanced on battle bent.

18. When he was thus going to Arjuna's aid, he struck Somadatta's son on his shoulder joint with three arrows.

19. Wounding the Madrakas with ten sharp arrows, he soon killed the warrior who was protecting the rear of Kritavarman.

20. That chastiser of foes then, with a broad-headed arrow, killed Damana, the son of Paurava.

21. Then the son of Samyamani wounded the invincible Panchala prince with ten arrows, and his charioteer with ten more.

22. Then that great Bowman having been thus wounded, licked with his tongue the corners of his mouth and cut down his enemy's bow with a broad-headed and sharp arrow.

23. The Panchala prince soon wounded his foe with twenty-five arrows and then, O king, he killed his horses and then his two wheel-protectors.

24. O best of the Bharata race, Samyamani's son then stood on the car the horses of which were killed, and stared at the illustrious son of the Panchala king.

25. Then taking up a fearful sword made of steel, he walked on foot and came to Drupada's son who was on the car.

26--27. The Pandava soldiers as well as the Prishata prince Dhristadyumna saw him coming like a surging wave which resembled a snake fallen from the sky. He whirled his sword and looked like the sun. He advanced with the gait of an enraged elephant.

28--29. Thereupon inflamed with rage, the son of the Panchala king, beholding Samyamani's son rush towards him, with a sharp sword and buckler in grasp, and seeing the other approach his car and beyond the range of arrows, crushed his head with the stroke of his heavy mace.

30. Then, O monarch, when he was falling down dead, his resplendent sword and shield, loosened from his hands, fell down on the ground, together with his body.

31. Thus that high-souled Panchala prince, endued with dreadful might won great fame, by thus having crushed his adversary with his club.

32. Then, O Sir, when that mighty car-warrior and fierce Bowman, that prince, was slain, loud cries of "Oh" and "Alas" were heard in your army.

33. Thereafter, beholding his own son slain, Samyamani inflamed with wrath, impetuously fell upon the Panchala prince, ever invincible in battle.

34. Then all the monarchs belonging to the Kuru and the Pandava armies saw those two heroes, those foremost of car-warriors, engaged in battle.

35. Then Samyamani, that slayer of hostile heroes, excited with rage, struck the son of Prishata with three arrows, like an elephant rider striking the beast with the hook.

36. Similarly, Salya also, that beautifier of an assembly, angrily wounded Prishata's heroic son on the breast. Thereupon there commenced another battle.

Thus ends the sixty-first chapter, the slaughter of the son of Samyamani, in the Bhishma-badha of the Bhishma Parva.

CHAPTER LXII.

(BHISMABADHA PARVA—Continued.)

Dhritarashtra said:—

1. I consider, O Sanjaya, destiny to be superior to human endeavour, in as much as, the troops of my son are always being slaughtered by those of the sons of Pandu.

2. You always, O Suta, tell me, that my troops are slaughtered, whilst on the other hand you say that the Pandava forces are not slaughtered and are all filled with delight.

3. You always, O Sanjaya, speak of my troops as being destitute of manliness, as felled and falling and massacred.

4. Though they are fighting to the best of their powers, and striving hard to secure victory, yet you always tell me that the Pandavas are gaining victory over them, whilst they are becoming reduced in number.

5. So, O son, I am always hearing of numerous causes of insufferable and poignant grief, engendered by the misdeeds of Duryodhana.

6. I could discover no measure by which the Pandavas could be reduced, also by which, O Sanjaya, my sons would be able to secure victory in this battle.

Sanjaya said:—

7. Listen, O monarch, with patience, to the description of the destruction of human hosts and of the hosts of steeds, elephants and cars; this mighty evil owes its origin to you.

8. Dhristadyumna, being afflicted by Salya with nine arrows, was inflamed with wrath; and he afflicted the ruler of the Madras, in return, with darts made of steel.